

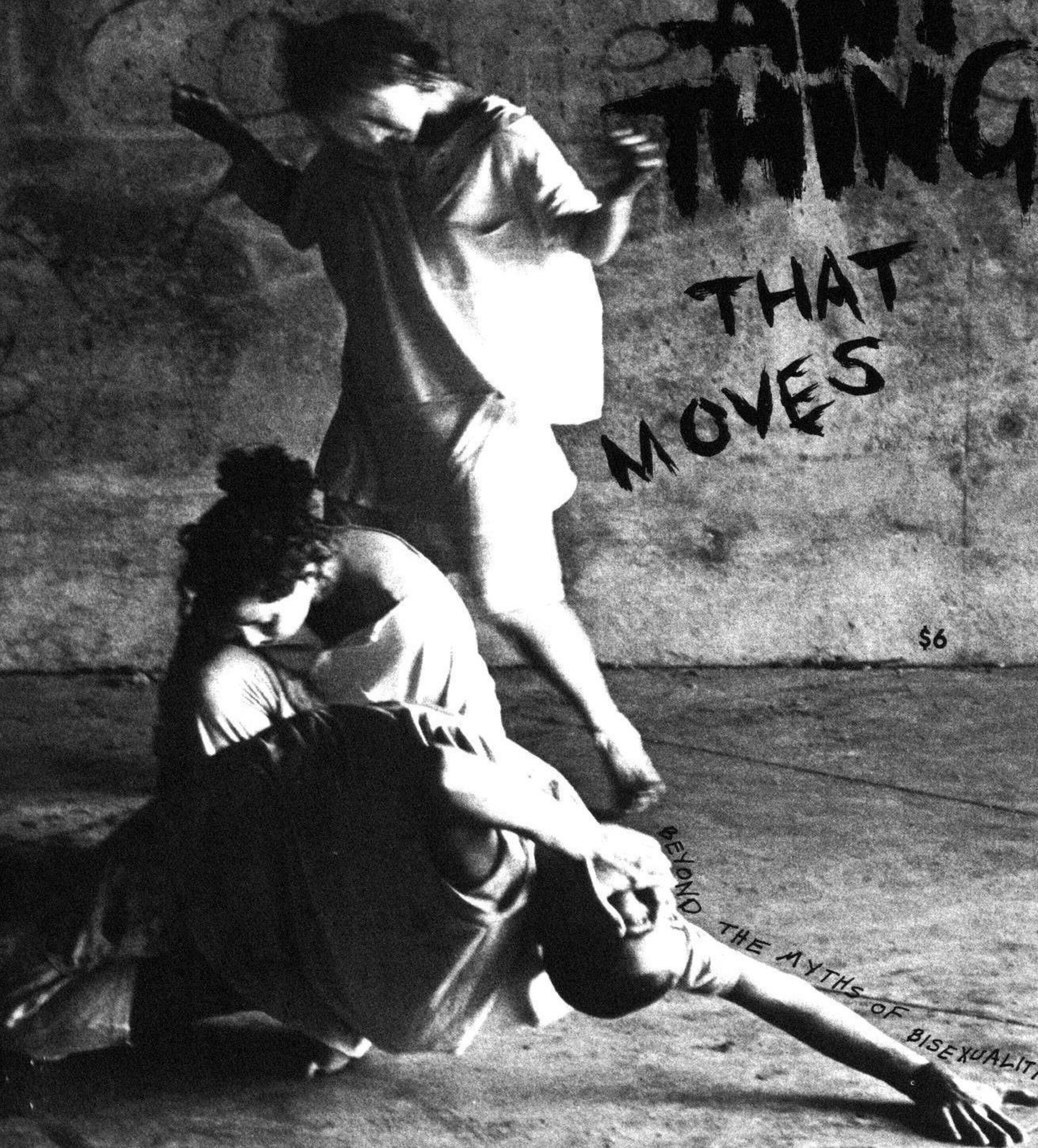
Issue #4
1992

ANY
THING

THAT
MOVES

\$6

BEYOND
THE MYTHS OF
BISEXUALITY



Movement

Movement is my body's stretching, twisting, flying
to the rhythms of music or the rhythms inside my soul,
riding on the edge of a certain mood.
Or to the rhythms of another's body that moves with me in sexual harmony,
each moment a new experience.
Experiment.

Movement is experimenting
with new insights, inspirations, and inputs;
trying on new hats or throwing away old habits.
Movement is choosing
the future, living in the present, remembering/building on the past.

Movement is crowds of people cruising the Castro
as I watch wide-eyed from my cozy bedroom above it all, spying.
It is city traffic and a bird in flight,
an ACT-UP demonstration and
a spring breeze rustling through the tall grass by the duck pond.

Movement happens
when the cops beat the queers and we fight back.
When at the end of some generic political rally
a group of women from different cities, countries, childhoods, cultures,
hold hands in a circle and discover closeness.
When we decide we all have something to learn from each other.
When we open our eyes.

Movement is creativity, passion, the earth turning, the breath of every animal,
the rising and setting sun.
The tree that grows up through the sidewalk much to the dismay of city planners and yuppies,
as if to remind us that try as we might, we human creatures
cannot pave over the world and shut out nature.
Every defiant tree, every earthquake or flood or fire or windstorm, reclaims this earth as belonging to
nature, and laughs in the face of those who think they can
master/dominate/live without/live beyond nature.

Movement is nature's breathing, over time.
The flow and steady evolution of people, places, and things.
The delicate folding of our skin and greying of our hair into layers of tucked-away wisdom
that U.S. American culture resolutely refuses to honor.
The towns that never look the same when we return home after ten years of running.
The old patio furniture fading in the sun and rusting in the rain, serving no function other than to
remind you of the family barbecues you loved and hated as a child.

Move towards, move away from, move into.
Move calmly, wildly, sensually, carefully, beautifully.
Move on.

—Naomi Tucker

Anything That Moves:

Beyond the Myths of Bisexuality

move (moov): 1. to advance, progress, or make progress. 2. to change place or position. 3. to take action. 4. to prompt, actuate or impel into action. 5. action toward an end; a step. 6. to set in motion; **STIR OR SHAKE.**

about our name...

Our choice to use this title for the magazine has been nothing less than controversial. That we would choose to redefine the stereotype that "bisexuals will fuck anything that moves," to suit our own purposes has created myriad reactions. Those critical of the title feel we are purporting the stereotype and damaging our image. Those in favor of its use see it as a movement away from the stereotype, toward bisexual empowerment.

We deliberately chose the radical approach. We are creating dialogue through controversy. We are challenging people to face their own external and internal biphobia. We are demanding attention, and are re-defining "anything that moves" on our own terms.

READ OUR LIPS; WE WILL WRITE OR PRINT OR SAY ANYTHING THAT MOVES US BEYOND THE LIMITING STEREOTYPES THAT ARE DISPLACED ON TO US.

This magazine was created by bisexuals. All work is donated and no one receives a salary. All proceeds are invested into its production and the bisexual community. It is published by the Bay Area Bisexual Network and reflects the integrity and inclusive nature of the BABN Statement of Purpose. **ATM** was created out of pride; out of necessity; out of anger. We are tired of being analyzed, defined and represented by people other than ourselves—or worse yet, not considered at all. We are frustrated by the imposed isolation and invisibility that comes from being told or expected to choose either a homosexual or heterosexual identity. Mono-sexuality is a heterosexist dictate used to oppress homosexuals and to negate the validity of bisexuality.

Bisexuality is a whole, fluid identity. Do not assume that bisexuality is binary or duogamous in nature: that we have "two" sides or that we **MUST** be involved simultaneously with both genders to be fulfilled human beings. In fact, don't assume that there are only two genders. Do not mistake our fluidity for confusion, irresponsibility, or an inability to commit. Do not equate promiscuity, infidelity, or unsafe sexual behavior with bisexuality. Those are human traits that cross ALL sexual orientations. Nothing should be assumed

about anyone's sexuality—including your own.

We are angered by those who refuse to accept our existence; our issues; our contributions; our alliances; our voice. It is time for the bisexual voice to be heard. Do not expect each magazine to be representative of all bisexuals, for our diversity is too vast. Do not expect a clear-cut definition of bisexuality to jump out from the pages. We bisexuals tend to define bisexuality in ways that are unique to our own individuality. There are as many definitions of bisexuality as there are bisexuals. Many of us choose not to label ourselves anything at all, and find the word 'bisexual' to be inadequate and too limiting. Do not assume that the opinions expressed are shared by all bisexuals, by those actively involved in the Bisexual Movement, by the **ATM** staff, or the BABN Board of Directors.

What you can expect is a magazine that, through its inclusive and diverse nature, creates movement away from external and internal limitations toward personal validation.

This magazine is about **ANYTHING THAT MOVES**: that moves us to think; that moves us to fuck (or not); that moves us to feel; that moves us to believe in ourselves—**To Do It For Ourselves!**

about our cover...

Movement as an evolutionary journey is an incredibly personal process for each of us. Each moment is an opportunity to bring political, spiritual, cultural and intellectual meaning to our own lives and to those lives we touch. As we grow and learn—as we partake in this dance of fluidity—we move ahead with new insight and power and understanding and vision.

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about BABN...

The Bay Area Bisexual Network is an alliance of bisexual and bi-supportive groups, individuals, and resources in the San Francisco Bay Area. BABN is coalescing the bisexual community and creating a movement for acceptance and support of human diversity by coordinating forums, social events, opportunities, and resources. We support relationships among people regardless of gender, which can include relating intellectually, emotionally, spiritually, sensually, and sexually. We support celibacy, monogamy, and non-monogamy as equally valid lifestyle choices. We support open expression of affection and touch among people without such expression necessarily having sexual implications. The BABN is by nature educational in that we are supporting the rights of all women and men to develop as whole beings without oppression because of age, race, religion, color, class or different abilities, nor because of sexual preference, gender, gender preference and/or responsible consensual sexual behavior preferences. We also support acceptance in areas of employment, housing, healthcare, and education. This includes access to complete sexual information, free expression of responsible consensual sexual activity, and other individual freedoms. Membership is open to all bi-positive people whether or not they consider themselves bisexual.





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Open Forum

Gender Phobia

Thank you for a great issue on gender [issue #3], as well as an opportunity for me to say something hopefully educational about it [by publishing my article on Gender & Sexuality in that issue]. I should have put in a disclaimer that, even though I know a number of gender folk who share similar views, I don't purport to speak for the whole community.

I regret the gender-phobic attitudes among some of the Seattle Bisexual Women's Network members. I found the comments by Lenore Norrgard [in the news report] to be very prejudiced, especially when she used the oppression of women as a rationalization for her intolerance [to allow male-to-female transsexuals membership in SWBN].

She presents an oversimplification of and lack of understanding about gender issues. Norrgard sounds like someone who had educated herself on gender just enough to debate the issue, but not enough to challenge her own prejudice. She puts forth black and white views of what she thinks is a transsexual's motivation, of how she imagines we are socialized, and of what she believes our perception of women to be.

I wish I could somehow get soul-to-soul with separatist and radical feminist types and let them know that *I am not the enemy*; that I can be considered an ally because I found my identity to be more important than male privilege or genitals; that I don't want to take anything away from women; and that there are many facets to being female of which nobody has a claim to absolute knowledge. When I get impatient, I want to ask "Just who the fuck crowned you Goddess and gave you the right to determine the experience of other people? You're entitled to your opinion, but not to the right to be a gender Nazi."

It really amazes me that there can be so much sexism (a

component of radical feminism for some, but it's okay when they do it) within some bisexuals. How can they have sex with a gender that they obviously despise so much? How can bisexuals, of all people, insist on seeing gray-area issues in black and white? The mind boggles.

Again, thanks for the Gender Issue. It is obviously sorely needed. If your readers would like to find out more about gender issues and local resources for the gender community, call San Francisco Gender Information at 415/346-0475. SFGI is a non-profit organization serving the gender community in the Bay Area and Northern California.

Christine Beatty
San Francisco

Anything That Pumps

I was very pleased to discover recently a copy of the Summer 91 issue of *Anything That Moves* at my local newsstand.

I was impressed with the contents, especially "About Our Name" and "About BABN," both on the inside cover. I'll confess that when I am feeling particularly invisible or oppressed by gays and hets, re-reading "About Our Name" pumps up my confidence again. Thank you for the words!

I like the fact that BABN is open to any bi-positive individual and that BABN makes no judgments about people and their preferences. This is unlike the Seattle Bisexual Women's Network, which limits participation of individuals (their policy on transsexual women comes to mind). I think that BABN's philosophy is very close to my own. Keep up the good work!

Pat Cattolico
Washington

Tear Down The Bi Walls

Before I start criticizing, I want to say that I admire the work you put into *Anything That Moves*. Like many, you have a vision. Like few, you've done something about it. So please take these criticisms (even if they sound malicious) to be given in good faith.

Now the shit slinging: When I first hear about *ATM*, it inspired me. What a great name! What a great concept! Finally, something that will establish bisexuality for the fun, universal life-loving action it is! Finally something will get beyond the boring insular self-ghettoizing that plagues other so-called minority groups! Finally something will shout, "We Like All Kinds Of Sex and We're Proud Of It!" I was wrong.

Imagine a magazine that should celebrate the joy of unlimited sexual possibilities yet has only one, tiny picture of a naked person. Imagine a group with the potential to embrace all human sexuality that wants to form its own insular "community," separate from the rest of humanity? I don't have to imagine, you've done it!

People criticize bisexuals as a group without an ideology. Those people are right. You copy the divisive tactics of "gays and lesbians" who sink into their own subculture, develop their own rituals, and live a life of us vs. them. You've got "Jewish Bisexuals," "Lesbian-identified Bisexuals," even a "Bisexual Response to the Gulf War," as if it should be different from the response of any sane person. How long before there are demands for "bisexual studies" in universities? How long before the San Francisco mayor has a "bisexual liaison" office?

Bisexuality should not be a group without an ideology. It should be an ideology without a group. Everyone is bisexual. (I even have a problem with the label. I prefer pansexual.) There are a lot more forms of sexuality than two. Everyone is attracted to members of all sexes—at least to some degree. Most people are

afraid to admit it. Our demand should not be "Accept us because we're different from you and have the right to our own lives." It should be "Accept us because we are you. Only you don't have the guts to admit it."

It's a mistake to align bisexuals with lesbians, gays or any other monosexuals. Anyone who has tried, knows it's much easier to persuade a so-called hetero to try homosexuality than visa versa. Most lesbians and gays are so caught up in their "lifestyles" that they completely close themselves off to others. Let's not make their mistake. I have yet to meet a person whose first form of self-identity is "heterosexual."

Anything That Moves should be a magazine of outreach. It should be a joyful celebration of all kinds of sex. It should not try to build walls of "community" around itself, but invite people to join in tearing down their own walls. There are enough magazines that respond to the Gulf War. We need one to respond to the divisions that make war. We need one to challenge the monosexual world to shed its inhibitions. If we're going to be as boring, insular and pedantic as they are, why bother? Loosen up a bit, okay?

Mykel Board
New York City

Net Over L.A.

In keeping with the recent name change of the national bisexual network, we have changed the name of our [Southern California bisexual network] to Bi-Net LA. According to Bi-Net USA, "saying 'multicultural' is generally an effort to increase an awareness of our racial diversity. But the effort to be inclusive by listing 'multicultural' in our name actually has the implicit effect of being exclusive by listing only one part of our community and no others, and implies a prioritizing

of racial oppression over other oppressions." Of course, we are still open to and strongly encourage all races to join our group.

Ron, Anthony,
Mortisha and Florence
Bi-Net LA
12228 Venice Boulevard, Suite 473
Mar Vista, California 90066

"ATM" Insultingly Flip

I am so happy that your organization exists!

But, I must say, the idea (Truth!) of human bisexuality is so important that I feel the title of your publication (the only one on the subject I've ever encountered) to be insultingly flippant.

As Seth says in *The Nature of The Psyche: It's Human Expression*, a Seth Book by Jane Roberts, 1979: "Your beliefs lead you to suppose that a natural bisexuality would result in the death of the family, the destruction of morals, rampant sexual crimes, and the loss of sexual identity. I would say, however, that my last sentence adequately describes your present situation. The acceptance of the species' natural bisexuality would ultimately help solve those problems."

"Heterosexual love is but one important expression of bisexuality, and sexually represents the reproductive abilities, however, rests upon the bisexual basis, and without man's bisexual nature, the larger frameworks of the family—the clan, tribe, government, civilization—would be impossible...I am not saying that lesbianism and gayness are merely stages leading to heterosexuality. I am saying that lesbianism, homosexuality, and heterosexuality are valid expressions of man's bisexual nature. Man's recognition of his bisexual nature is, therefore, a must in his future."

In short, bisexuality is a lot more important than the title of your publication reflects it to be.

Clark Elliott
Texas

The Ambiguous Zone

Your magazine is incredibly inspiring and though-provoking. It helped give me the courage to come out as a bisexual. I am involved with a group at Cal State Northridge called SQUISH (Strong Queers United In Stopping Heterosexism), and we sponsored Gay, Lesbian and Bisexual History Month in April.

Everyone I have shown your magazine to loved it and it has piqued the interest of not a few seemingly straight friends. I believe you incite queerness in a way that is comfortable and accessible to people, while still being provocative.

By the way, are you familiar with *Homocore*? It is a 'zine devoted to punk rock queers. It is based in San Francisco, and it might be good to get some bisexual voices speaking out in that forum. As much as I love punk rock, it still needs a lot of consciousness regarding its homo- and bi-phobia.

I am submitting a poem to you that I wrote for a friend entitled, "Scoundrel." I hope you enjoy it. Isn't it interesting how bisexuality can create an ambiguous zone between the terms "friend" and "lover?" If we are open in our affection and sexuality to all humans regardless of their classification in an arbitrary gender scheme, it can take away that half of humanity arbitrarily considered "safe." Y'know, how there are friends who are "safe," and then there are friends who it might be very easy to get a crush on?

For heterosexuals, same sex friends become chums, drinking buddies, and "safe." For homosexuals, opposite sex friends can be the same. But when we acknowledge that, after all, our affection flows freely to everyone we care about; when we let down the barriers; that sexuality often freely flows from affection, then the lines get blurred. I think that is good, although it may be confusing. This does not mean that boundaries cannot be consciously chosen, but it does mean

continued next page

that we must exercise choice in choosing who will be "safe" and who won't, rather than depending upon pre-designed categories. I wonder if anyone else has any thoughts or reflections upon this issue. I think bisexuality really fucks with our given notions of gender and sexuality, which is why I think it was great that you interviewed Kate Bornstein, who is a real revolutionary [Summer, 1991, Issue #3].

Anyway, keep up the good work! It's people like yourselves who are contributing to the liberation of all peoples and towards a free society. You should be proud.

John Landau
West Hills, CA

(ed note: John's poem, "Scoundrel," was deemed exquisite and was accepted. It will appear in the next issue of ATM, #5, which by the way, is on the topic of Sexuality)

You're Welcome, You're Welcome, You're Welcome!

Thank you, Thank you,
Thank you,

I've waited 12 years to find the bi community and I'm wallowing in it. Never let anything censor you—all must be heard!

Tracey Brown
Sacramento, CA

Pick Your Brain

Recent research findings on sexual behavior and gender as they relate to brain structure (LeVay, Salk Institute, San Diego, 1991), raise more questions than are answered. In this complex area, science interpreters and even the scientist himself seem to have made unwarranted assumptions going beyond the specific findings. For example, sexual behavior

(unjustifiably called "orientation") is assumed dichotomous. And despite LeVay's careful wording, the found correlation between a tiny portion of brain cells in the hypothalamus and alleged behavior/orientation has been readily assumed to be causal (which way is also a point of contention).

Scientist LeVay and others overlook the multi-dimensional aspect (over-simplified to "bisexuality") of sexual behavior and interest. Male and female, however labeled, show a very wide variety of mating behaviors on multiple spectrums from aggressive pursuit to timid acceptance of partners. At least a few people like either gender equally. What would their brain structures look like in this regard?

Regrettably, the data are not available yet for active bi men or women. And what about passive men who barely marry and procreate? Does their brain cell group look the same as those of the "Rambos" and "womanizers"? Or men who stay unattached [all their lives]? As for so-called "gay" men, some take equal roles and some take roles resembling traditional aggressive male or passive female behaviors. Do their brains differ? At this point, despite the findings it is not possible to believe that brains differ in this structure, at least in regard to behavior, or one must believe that the structural difference is irrelevant to anything yet discussed.

Perhaps more data on the deceased [subjects'] individual behaviors could be obtained by interview of family and friends, to begin to sort this out. We can be certain that many of the "gays" found with small, supposedly female-size cell groups would have said they did NOT feel like women in any way beyond the way any other man would. Some were surely aggressive in every way (and LeVay's data show considerable variation). Multiple behavior and propensity should be part of future studies.

Jay Chm
Colorado

Send More Like This

I recently purchased my first copy of *Anything That Moves*, and after finally reading every word (twice), I wanted to take a moment to voice my enthusiasm for both its substance and style. As a writer and a long-time member of the printing business, I understand and appreciate the work that goes into a publication of this type. Rest assured that it will become a fixture in our home for as long as you continue to put forth the effort.

Terence Kernan
Atlanta, GA

The Cincinnati Blues

I got a chance to visit San Francisco in January and was very pleased with the amount of free expression propagating throughout the City. It is such a pleasant change from the bland state of expression in my town of Cincinnati.

I've spent most of my life in Cincinnati and have at times been really disgusted with the political/social oppression which is inherent in the Midwest. Cincinnati's slogan is "The Heart of It All," but it should be: "The Heart of It All Is Tightly Bound In Shrink Wrap, and Everyday Is Just Another Hour Under The Hairdryer." There are many good examples I can cite, like the time Frank Zappa skipped over the city because City Council wouldn't let the audience register to vote in the halls between sets; the Mapplethorpe trials; the anti-porn campaign of our X-Hamilton County prosecutor, Simon Leis (who allegedly has the largest personal collection of porn material in the State). If anybody wants to see something obscene, all they have to do is watch the local news! I hate to rag on my home town, but it's like compressed air. The more pressure is exerted on it, the more potential force there is built up. It takes a place like San Francisco to let it go!

I had to get that off my chest before I went any further, and the real reason I wrote is to commend the staff of *ATM* for spending the energy to get the magazine into publication. It is unique, and yet very much needed to address the feeling of people like me who have always been bi at heart but never had the strength to go public with it (Cincinnati isn't very conducive to coming out). I've spent some time hanging out at our local Gay/Lesbian Alliance, but never had a strong affinity with the group. It's nice to find a network of communication which addresses this problem. I think the true bisexual feels much less phobic about other people's sexual preferences and is naturally more integrated into today's society. That's how it should be! Keep up the good work, and I will be expecting issues of *ATM* on my doorstep, that is if the Post Office doesn't "lose" them on arrival!

Arle V.
Cincinnati, OH

Survival Guilt Trip

Sometimes I start to feel that all this writing about bisexuality is a luxury, not a blood-and-guts issue like racism or violence against women or even lesbian and gay issues...that it is somehow less important than other things. But isn't that the same response I and so many other Jews have given about working against Jewish oppression? We feel guilty, self-centered, not political enough, because we are working on issues that are deeply personal instead of saving the world for everyone else. Well, I've got news for all us self-effacing progressives out there: people have lost jobs/housing/friends and have been sent to the gas chambers for being Jewish or queer. Anti-semitism is on the rise again, Bush is using Hitler's famous "New World Order" phrase to describe U.S. politics, and bisexuals are still targets of hatred

in the hetero-homo worlds.

For some people, bisexual liberation is a survival issue because of the losses suffered in the face of oppression: loss of family, friends, child custody, community, jobs, reputation, career, fear and danger of physical assault. Heterosexism and bi/homophobia have subjected some to daily pain and isolation, others to threats and intimidation, and still others to rape and battery. The freedom to love whom we choose is not a luxury; it is an issue of survival and dignity.

My bisexuality, my womanhood, my Jewishness, are all vantage points from which I launch my campaigns for peace and freedom. They are not limits; they are beginnings. They represent the windows from which I view the world because they are the things for which I am targeted and disempowered. So I proudly reclaim them daily, pick up the pieces and move forward, but never forgetting these roots. And when I fight, I fight against all oppressions because their roots are inextricably linked, but I focus on what affects my life most directly because that is what moves me into action.

Yes, it is all worth the battle.

Naomi Tucker
San Francisco

A New Angle

BiAngles is an APA for people who self-identify as bisexual and those who are bi-friendly. What is an APA? It's an Amateur Press Publication. In practical terms it is a self-published magazine, in which all members send a contribution (called a 'zine) to the OE (Organizing Editor) who collates the material and sends it out to all members, approximately every other month. NO EDITING IS DONE!

Topics are as varied as individuals contributing; they are usually tied in some way to bisexuality, though they needn't be.

BiAngles is not a magazine

that you subscribe to—you join. Costs are the price of copying and the postage.

For more information and a copy of *BiAngles*, send \$1 to: Rifka Reichler, 709 N. Duff, Mitchell, SD 57301 (DO NOT address to "BiAngles"), or call 605/996-6168.

ATM Held Hostage

I have just come across your magazine and am in complete awe. I have often wondered when the bisexual community would put out its own full length magazine... and here it is before me! I live in Miami where the Bisexual Movement has been slow in forming, although after almost two years of networking, things now seem to be picking up speed.

With magazines like *Anything That Moves*, information about our lives can not only be spread within our own community but shared with others as well. Keep up the good work, and we hope to get some of our members to contribute to the magazine as well.

I have enclosed a check for a two-year subscription. I have taken our group's magazine hostage and won't give it up until I can get my own copies.

Alexei Guren
South Florida Bisexual Network
Miami, Florida

ATM Liberation

Thank you for sending me a copy of *Anything That Moves*. You have done a terrific job.

Though intellectually I knew I couldn't be the only person struggling to assert my bisexuality, I had never made a connection with others in the same situation. Friends try to help, but it's hard for them to understand. Reading your magazine was a liberating experience.

Pete Walton
New Jersey



The Gadfly Bi

An Intentionally Annoying Column To Stimulate Or Provoke Thinking Via Persistent Irritating Criticism

By Emerson St. Claire

Tonight on the Gadfly-Bi, believe it or course! I will prove to you the existence of White People of Color. Impossible, you say!? "That trick never works!" squeals the little, gray squirrel in the leather aviator helmet. This time for sure!

Let us assume for the purpose of our discussion that the reason we see things is that light bounces off objects and returns in a particular pattern. Part of this pattern is the particular light wavelength(s) that we perceive, and those lightwaves of different lengths (frequencies) are responsible for the phenomena known as color. Having established this, let us look at the term "Person of Color." A term used to describe a person (species *Homo Sapiens Sapiens*) whose skin reflects light on the spectrum at a wavelength other than white (or pink-white).

If, however, we accept this as true, then Whites have no color. Since all opaque, visible objects have color, whites are either non-opaque or are invisible. Either of these would fit the definition of Person of Non-color and allow us to ignore any Whites we may meet as either hallucinations or random space-time anomalies. However, since the presence of Whites in the world is a well-documented fact, we must press on. Besides, I promised to prove the existence of Whites and I hate to send a crowd away empty-handed.

As we can obviously see Whites and refer to them as a color (white—opposed to transparent), then I suppose we must design another criterion for people based on skin color.

The basis of skin color is a friendly little chemical called

melanin. Melanin is a more equitable basis since all human beings have both skin and color. We can now divide all persons into two categories: the Melanin-enhanced (those with darker skin tones) and the Melanin-challenged. As one can clearly see, Whites would fall into the latter category.

Having now successfully justified being able to see Melanin-challenged people, we can go on and deal with them on whatever basis we choose—individually; as a group; as a random space-time anomaly. Before I go, I want to say something about the oppression of Melanin-challenged people today. My ex-wife, my current lover, most of my Melanin-challenged friends, in fact, sunburn. From what I've heard it hurts—a great deal.

To protect themselves, they wear sun-block and carry Noxema with them to the beach. I, on the other hand, do not. I've probably saved myself hundreds, maybe thousands, of dollars on sun-block alone. I don't know what the prices for the stuff are like, but I'm sure that come summer, when all those unprotected UV rays descend upon the planet through the atmosphere (soon to be sans ozone), the prices will rise as quickly as the photons fall.

The Melanin-challenged are the primary targets of this price-kiting. In advertising for these products, nearly all the models are pale-complexioned. This is a clear case of exploitation. There is hope, however, in the form of an upcoming Supreme Court decision supporting a restraining order to be placed on ultra-violet radiation of solar origin inside the Van Allen

Belt. Beach lovers urgently await the (mostly Melanin-challenged) court's decision.

Congratulations! We have now achieved maximum victimization in our time! Now the Melanin-challenged can honestly say that they too have fallen under the oppressive heel of that most brutal of all oppressors—humanity, and now maybe we can all start getting on with our lives.

As for myself, until next time I remain the raw, uncooked, Gadfly-Bi.

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Anything That Moves

Bowels Aren't The Only Things Moving Around Here

By Karla Rossi

Dateline: January 1, 1992. Location: New York City. Time: 8:00 am EST—I and my soon-to-be ex-lover are riding the IRT train through the Bronx. We are both sick, cold and tired and have just spent the past twelve hours walking the streets of NYC on New Year's Eve. We have three hours to kill before catching a four hour train ride to Boston where we will arrive just in time to make a five hour plane trip back home to San Francisco.

She is a NYC native. Of the two of us, only she knows which train to take where and when to transfer. I am merely along for the ride to nowhere on **The Poor Women's Deluxe Package Tour of the Boroughs**. But my tour guide falls asleep in my arms as we huddle together for warmth.

For the next hour I contemplate whether or not I should risk the ramifications of waking a woman who hasn't slept in the past twenty-four hours to ask, "how far are we going?" I mention this now because the question was so symbolic of the State of **OUR Relationship (SOUR)** at that time. It had evolved into life imitating public transportation: token, a real fast ride with no particular destination in mind, garbage-strewn cars, the expectation of derailment because of old tracks, the leather straps we once gripped for the rough rides are now a novelty of the past, and taking it to the end of the line is easier than choosing a destination or than getting off and exploring.

Fortunately, she wakes up on her own. Unfortunately, she is crankier and colder than before. I have learned that the best defense in such situations is to take a walk. I roam from car to car not completely sure she will not disembark before I come back. I congratulate myself for being smart enough to be the one holding on to our train and plane tickets. Part of the charm of being with an explosive lover is living with the element of surprise. But, the thought of being stranded in

NYC with no money and no ticket home holds no charm for me.

Except for a few homeless people riding the train who, like us, could not afford a bed for the night, I find that the cars are mostly empty. I had learned on previous trips to NYC that eye contact is asking for trouble so I avoid it all costs until I enter a car where a man dressed in stinking rags steps in front of me and shouts, "You's wunna dose dyke chics from da front car! Yo, where's da girlfriend?"

I had also learned that no one should take any shit from anyone in NYC. I had to stare him down and stand my ground (New Yorkers respect self-defensive confrontation). My Italian heritage makes it second nature to shout back with sweeping hand gestures, unless of course I am in love with the person, which calls for different combative tactics.

But before I get a chance to verbally attack him, he says something that I later come to acknowledge as a blatant Sign From The Universe (being the well-programed ex-Catholic girl that I am, I live for a good spiritual slap in the face when I can get one). He sticks his hand down the back of his pants, scratches his asshole, smells his fingers, and says, "I had me a real good bowel movement today. I ain't be thinkin' nuttin' else when I's full o' shit, ya know. Could be the sign of a mighty good yeeah fo me, havin' a real good bowel movement on New Yeeah's is a good omen."

Then he sits down with a look on his face like a constipated person trying real hard, so I think he must be reliving that joyous moment. Respectfully, I leave him alone with his thoughts.

My almost-ex lover is where I had left her. We manage to make our way back to San Francisco with only one demoralizing display of docu-drama (in the middle of a packed Penn Station) and with hopes of working things out—a new start of sorts. But instead, things get uglier. All the while I

am thinking about this man in stinking rags' profound statement, "thinkin' about nuttin' else when I's full o' shit."

I suddenly understand the power of allusion. Every aspect of my life has been in the crapper for months and months. During that time, I discover that self-esteem is a fragile thing. (Later, I discover that low self-esteem is a good source of material for gut-wrenching, tragic poetry.) I discover that being stuck in panic/survival mode is not a good place to be while trying to let go of a relationship. Now I discover that what I need to survive is a good allegorical bowel movement, so I choose homelessness over the relationship.

For the next two months I try to produce the issue you hold in your hands out of a milk crate—without a computer and without a phone and without a clue. I deal with one job rejection after another and with the constant question asked by well-meaning friends, "When is the next issue of **ATM** going to come out?"

All I can think about, however, is that poverty and homelessness are not conducive to my creativity or to finding the inspiration to produce a magazine, that domestic violence *does* occur in lesbian relationships, and why it is that Top Ramen (THE affordable meal at this point) is only 15 cents on affluent Nob Hill and 39 cents in the sleazy down-and-out Loin.

But, to make a long story short, I survive. I survive with insight and empowerment and at least half of my dignity intact. Now this is where it becomes clear that this *really* is an editorial and not what may seem to be a personal story. **IT IS MY OPINION** that there are people I must thank, because if it weren't for them, you would still be waiting for this issue of **ATM** to arrive: 1) My finally ex-lover who, in the beginning of "us," inspired me while I produced Issue #3 and at the end of "us," expired an obsession with her that enabled me to produce Issue #4, (and who, for obvious reasons, I did not name); 2) Jane Marquis & Autumn Courtney for their non-judgemental, Rescue 911-like friendships, and most importantly; 3) the man in stinking rags whose really good bowel movement will forever inspire me to move through my own shit as well as the shit society persistently slings my way.

BiPhobia Is Alive & Well In The United Kingdom

Some people have said that there is no such thing as biphobia. A few lesbians and gay men seem to think the word is just aimed at them, and that when bisexuals suffer homophobia from heterosexuals, it is a watered-down version of what they go through all the time. To set the record straight, here are just a few examples we've encountered here of prejudice aimed directly at our bisexuality.

With the sad death of Queen's lead singer, Freddy Mercury, who died of AIDS, the tabloids took a particularly nasty biphobic turn. London's *Star* newspaper especially condemned his bisexual lifestyle as the cause of his death and the infection of HIV of many people. Other newspapers expressed a wish that he had confined his sexual activities to gay men.

AIDS is infamous for sapping the residual intelligence of London tabloid journalists, and this was no exception. They got into such a tangle of vituperation and bad logic that even some *Star* readers noticed and were moved to put crayon to paper in support of their rock hero pointing out that it is not necessarily desirable to wipe out the entire gay population, even if it were possible.

On a less dramatic but equally worrying note, some councils are now using the law to try to ban services aimed specifically at bisexuals and trying to ban gay centers from including us in their remit. They argue that the Section 28 ordinance bans the promotion of homosexuality and because you can't promote homosexuality to someone who already identifies as gay, the funding of gay centers is allowed. Bisexuals, however, are defined as people somewhere between gay and

straight, so serving our needs in a gay center would be promoting homosexuality. This is a version of the "if you can be normal, why don't you try harder" argument.

Additionally, for those gays and bisexuals who still hope for Christian acceptance from the Church of England, their recent statement, "Issues In Human Sexuality," was not good news. It confusedly suggests that gay clergy abstain from sex, even though gay lay people in a "loving and faithful" relationship should be accepted as they are as "valuable to God...as heterosexual people."

Given this theological muddle, it is not surprising that bisexuals get a raw deal. "Bisexual activity," it states, "must always be wrong" because it "inevitably" involves being unfaithful. Little emphasis has been given to this part of the statement, with most of the protest centering on the clause concerning gay clergy.

Perhaps a bit more bisexual activism would not go amiss in cases like this. After all, even if there were no bisexuals seeking

acceptance from the Church of England, should they be allowed to get away with publishing this sort of stereotyped view of bisexuality?

—From **BIFROST**, a national newsletter for bisexuals, published in the U.K.—



"Okay, so Freddie Mercury was a brilliant entertainer. He was also a monster to society, a raging poofster who spread his killer virus with characteristic gay abandon. If he were a dog he'd have been put down five years ago. It is estimated that Mercury had 100,000 casual lovers, and although he claimed to be bisexual, most of them were male. He was also a murderer. He wasn't just promiscuous. He was quite obsessive in his desire for sex. He frequented bars, gay clubs and anywhere else where he could find a partner. Spare us the tears, please, when they all drop off over the coming months and years."

—from various reports in London's *The Daily Sport* on the lead singer's death from AIDS—

"He was sheer poison, a man born—an apt word in the circumstances—an abnormal sexual pleasure, corrupt, corrupting and a drug taker. ... Mercury died from a disease which makes victims in the Western world are mostly sexuals. For his kind, AIDS is a form of punishment. His private life is a revealing tale of hedonism, lust and downright wickedness."

—London's *The Daily Mirror*—

The Straight Poop

A Political Opinion Column

By Paul Smith

ARE WE A MOVEMENT YET?

Bisexuals need a sense of movement, mission and direction in order to enjoy social cohesion and the effective exercise of political power. The Bisexual Movement's current mission is to address our legitimacy as a community and to provide support for bisexual issues.

That we are accepted as bisexual, and not perceived as duplicitously half-homosexual and half-heterosexual is basic to our legitimacy. There is no switch in us somewhere which flips back and forth. There is no relapse. There is no revanchism. There is no equivocation. We can care for men or women, and it is not the case that every bisexual is engaged in or addicted to sex with both genders at all times. There are asexual, monogamous and non-monogamous bisexuals. Our sexuality is diverse, not obsessive; it is heterogeneous, not heterosexual; it is an orientation, not a joy-ride.

Our legitimacy must be tied directly to our relationship to the gay and lesbian rights movement. We must be clear that we are queer-identified. The sin qua non of being bisexual is not that we have sex with the opposite sex, but that we have sex with the same sex as well. This means that necessarily we share the same issues with gays and lesbians in the content of the dominant heterosexist culture. Since bisexuals have been taken away along with gays and lesbians in the pogroms over the centuries, the commonality of issues has been crystal clear.

Indeed there are those bisexuals who believe that identifying with the "Les-Bi-Gay" movement dilutes, distracts and degrades bisexuality. The proponents of this position feel strongly

that many who wish to come out as bi will be put off by the association with queers. I say this view ignores and rewrites our history of ostracism because we are regarded as queer. You cannot sell the "straightness" of bisexuals to the conservative mainstream; indeed, the phrase "straight bisexual" is an oxymoron. We have to make sure that the world knows and comes to accept that we are queer. All queers must be liberated before any of us is liberated. Playing it straight will not get us anywhere but further into the closet.

We are not the "Me Too Generation" of the gay and lesbian community. The question is not why bisexuals are coming out now but why weren't bisexuals acknowledged when they came out before. I am tired of hearing from otherwise well-intentioned homo politicos that as soon as we come up with a uniquely Bisexual Agenda we will be recognized as a legitimate part of their community. Nonsense. This merely validates our exclusion from the community we helped build and which is as much a part of ours as any other queer's.

Anita Bryant was partially right. We queers generally need to beat the bushes to gain new members (although some of us have been breeding). This means we must look for friends in all the right places, such as in all the new queer groups whose name includes the word "bisexual."

It is amazing to see the number of queer political groups sprouting up which contain the word "bisexual" in their name. It's too bad that many do not have any or many bisexuals in the group. While I do not expect the world to come to our doorstep, we can expect groups which affect us and in which we are not represented to actively seek us out (through outreach to the bi community) and to not act against us in our absence (through education of

bisexual issues); affirmative action obligations exist at all times and adding the word "bisexual" to group names is only the first step.

Reaching out to other groups not specifically interested in sexuality is also necessary. Our political power and legitimacy depends on our success with religious, medical, business, consumer and minority groups. We must approach these groups even though we may rightfully feel that such bodies are hostile or indifferent. The politics of division is self-perpetuating and is to be avoided. Yet, at some point, we all deserve separate space. For example, we should not expect the National Center for Lesbian Rights (NCLR) to change their name to include the word "bisexual."

To claim our bisexual space, we need to reclaim our history and culture. There is no time like the present for bisexual economic and cultural development. When will we see a bi night at a dance club? How about bi theater, a bi holiday or a bi dentist? I would really like to see a bi neighborhood, bar, cafe or a bed and breakfast. Are we having fun yet?

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Bi Activist Maggi Rubenstein Honored

By Gerard Palmeri & Karla Rossi

San Francisco—In what has been an important year for bisexual visibility, a great honor has been bestowed upon a long-time favorite member of the San Francisco Bay Area bisexual community. Dr. Maggi Rubenstein, affectionately known as the "founding mother" of the Bay Area bisexual movement and a member of the Bay Area Bisexual Network Board of Directors, has been chosen as one of the two grand marshals of the largest Pride Celebration in the country—the 1992 San Francisco Lesbian & Gay Freedom Day Parade & Celebration. This is the first time an out bisexual has been awarded the prestigious honor of presiding over a Pride Parade or Celebration.

For twenty-five years, Maggi has been a liberation activist within the bi, lesbian, and gay communities as well as within the women's and civil rights movements.

Maggi is currently Dean of Students and Director of Practicum Studies for The Institute for Advanced Study of Human Sexuality and maintains a private therapy practice as a licensed therapist and sexologist.

In 1972 she helped found San Francisco Sex Information (SFSI), a national information and referral switchboard that answers all questions about human sexuality. SFSI celebrated its 20-year anniversary in May of this year. Maggi also helped found the University of California Program in Sex Counseling that ran from 1972-1975. In 1976, she and Harriet Levy established the Bisexual Center in San Francisco with the help of many others in the bisexual community.

Maggi's community involvement has included working with the Women's AIDS Network, the

AIDS Health Project, and the Committee to Preserve Our Sexual and Civil Liberties, which she co-chaired in 1985. Additionally, she was a founding member of Mobilization Against AIDS and served as its co-chair in 1985/86.

Maggi has long been a public figure and spokesperson for causes she advocates, including bisexual visibility and bi/lesbian/gay rights. She recently appeared on the national television show, *Sonya Live* on The Cable News Network (CNN) with Washington D.C. bi activist, Michael Beer. Maggi has also appeared on *Donahue* as well as on *Geraldo* in which she and other SFSI members shared the stage with Dr. Joyce Brothers. She is a frequent guest on local Bay Area television and radio programs.

In addition to the honor of serving as grand marshal of the S.F. Pride Parade, Maggi was recently honored by the Harvey Milk Democratic Club. She was the recipient of the organization's Community Activist Award in recognition of her liaison work with the bi, lesbian and gay communities as a bi activist.

When asked about when she

first came out as a bi activist, Maggi told ATM, "In the late 60's, as I was working for the rights of gays and lesbians, I thought, what about people like myself—bisexuals? I had no role models, so I decided to continue my work as an out bisexual." She continued to explain, "I started out as an activist for peace that led to my involvement in the civil rights movement, then the women's movement, and of course, into gay rights advocacy. My activism in the bisexual



Photo by Jaime Smith

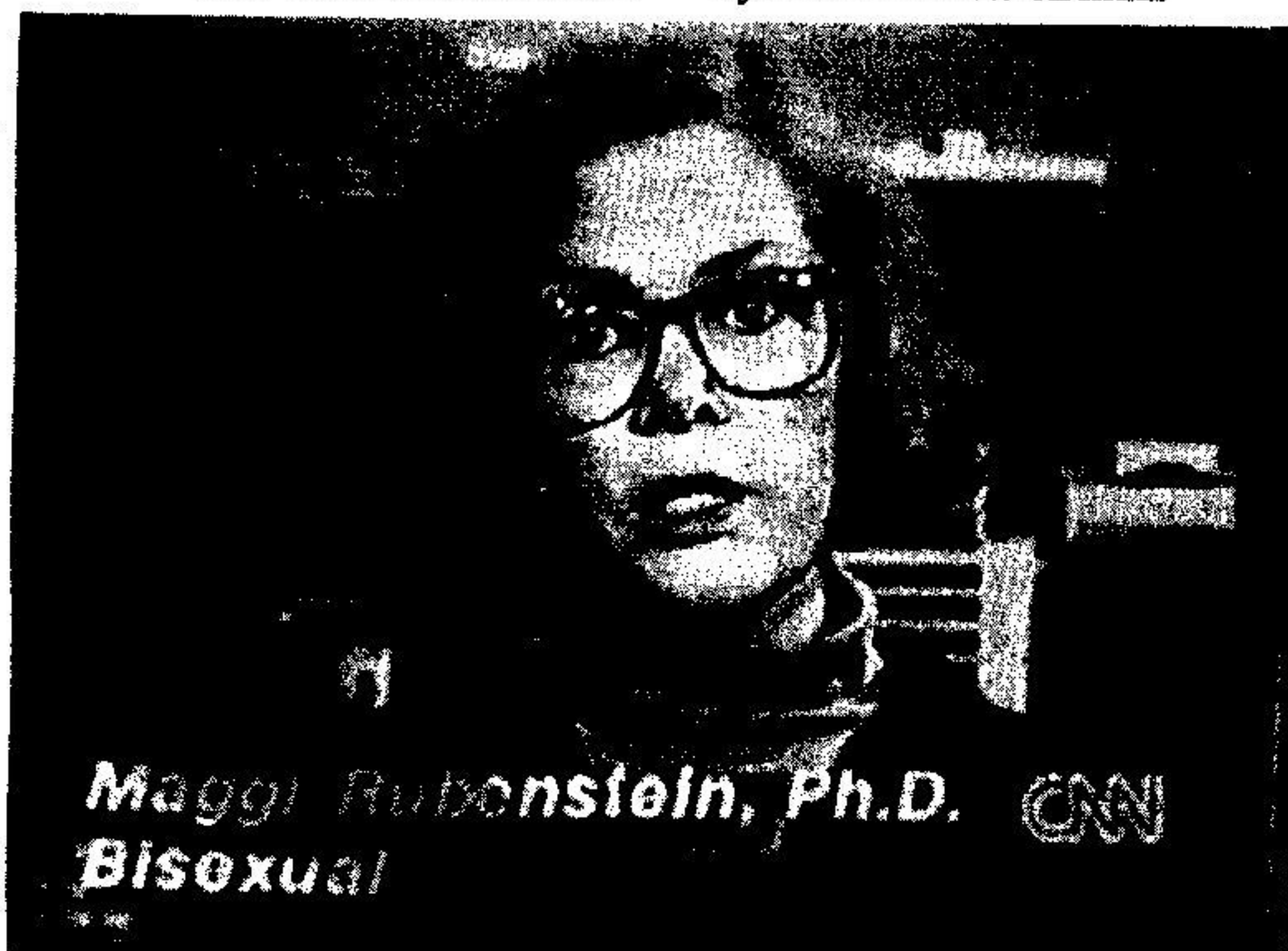


Photo by Jaime Smith

movement is working for yet another community discriminated against, but I don't feel that we should be a single-issue movement."

"As a therapist, I believe that prejudice and bigotry starts when people don't feel good about themselves. I feel that sexism, racism, ageism, heterosexism—all the 'isms'—as well as biphobia stem from an emotional disturbance."

Asked to comment on her achievement in being named Parade Grand Marshal, Maggi replied, "I'm excited and please to be chosen, but I also feel that the bisexual community as a whole deserves the honor. San Francisco is a leading city when it comes to progressive issues and I would like to use this opportunity to push for more inclusive changes within the gay and lesbian communities such as including the word 'bisexual' in political club names and in the Parade name itself. I've been working for years for the equal, not separate treatment of bisexuals. Gays, lesbians, and bisexuals must educate ourselves about our differences, but we should also have a united image."



Photo by Autumn Courtney

Congratulatory messages have poured in from all across the country for Maggi. "I really want to thank all the bi women and men I have worked with in the past 25 years in the establishment of an international bi community," she remarked. "And I am also appreciative of the gay, lesbian, and heterosexual supporters of our bi community."



Instructor Robyn Ochs (top row, 3rd from right) and Tufts University Students

Course on Bisexuality Offered at Tufts

Medford, MA—Seventeen students representing every sexual orientation identity group completed a college course on bisexuality at Tufts University. The course, entitled "Contexts and Constructs of Identity: Bisexuality" was offered through Tufts' Experimental College and taught by Robyn Ochs. A variety of topics related to bisexuality were covered including definitions; models of sexuality; research on bisexuality; images of bisexuals in the mainstream; bisexuality in U.S. communities of color; legal, social and public policy issues for bisexuals; bisexuality from a cross-cultural perspective; history of the U.S. bi movement; bisexuals and "lesbian/gay" communities; bisexuality through the lens of women's studies and gay studies; and bisexuality and feminism.

Ochs is hoping to offer this course again next year through MIT's Women's Studies Department where it was previously offered in 1990. However, the Women's Studies Department is suffering from recent budgetary cutbacks and has indicated its willingness to offer the course providing funds can be raised to pay course costs. Ochs is hoping to raise \$4,000 through private donations. According to Ochs, donations are tax-deductible and those interested in contributing should contact her directly at 617/495-8476.

Kid-porn Sting Case Tossed Out

Washington—In a surprise opinion upholding the rights of defendants caught in "sting" operations, the Supreme Court in April threw out the child-pornography conviction of a bisexual Nebraska farmer, ruling that federal agents had entrapped him into buying sexually explicit material through the U.S. mail.

In a 5-4 opinion, the justices said prosecutors failed to prove that Keith Jacobson, 60, "was independently predisposed to commit the crime" of buying depictions of minors having sex.

The ruling was a defeat for the Bush administration and law enforcement officials who had argued that the methods used in the 29-month undercover operation, part of a government effort to stamp out child pornography, were constitutional. The ruling was also a significant departure for a court whose conservative majority has sided more and more with police and defendants asserting that law enforcement officials had violated their rights.

OUT/WRITE '92 and OUT/LOOK Magazine Do It Again—Bisexuals are OUT/RAGED

By Carol A. Queen

Boston—Bisexuality was almost an issue at OUT/WRITE '92, the third annual lesbian gay/bi/queer writer's conference held in Boston this past March, co-sponsored by OUT/LOOK magazine and Gay Community News. OUT/LOOK had just published its Spring '92 issue featuring a cover story exploring the question, "What Do Bisexuals Want?" (An end to people asking that question is what comes to mind.) However, no presentation was scheduled to deal with the concerns of bisexuals within either the lesbian/gay/bi/queer or writing communities.

In the past, both OUT/WRITE and OUT/LOOK have been the target of bi activists' anger over bi exclusion at the conferences and less than balanced coverage of bi issues in the magazine.

At this year's conference, *BI Any Other Name: Bisexual People Speak Out*, the bi anthology edited by Loraine Hutchins and Lani Kaahumanu and published by Alyson Publications, was up for a Lammy (Lambda Literary Award), but it had been placed in the "Lesbian Anthologies" category—perhaps because its editors are both women? Perhaps as a bad joke? Perhaps as an undercover attempt to stir up rancor or controversy? Whatever the reason, its strange and inappropriate placement prompted one lesbian Lammy judge to resign, and it really looked as if bisexuality might be an issue at the conference.

A political gaffe even more profound than this however, eclipsed bisexual invisibility as "The Issue" at OUT/WRITE '92. People of color and others were outraged that a literary award named for the late Joseph Beam, a Black gay man who edited *In The Life*, an anthology of Black gay male writing, was being presented without any writers of color having been nominated for it. OUT/LOOK publisher Jeff Escoffier and Sasha Alyson of Alyson Publications, the prize's award committee heads, were

the target of a strong outcry against the racism of the decision.

Racial issues had arisen at past OUT/WRITE conferences too, with people of color charging that a disproportionate percentage of the speakers and workshop presenters were White. Attempts had been made to

free OUT/WRITE '92 of this problem: people of color sat on many panels and the opening and closing plenaries were shared equally by white and people of color presenters. The planning still was not thorough, however; ironically, one session let conference-goers choose between two panels: one entitled, "Between the Sheets: The Language of Lesbian Sex," and another, "Uses and Abuses of the Erotic: Sex, Race, and Ethnicity," which dealt with the "lack of inclusion of racial/ethnic lesbians and gays in erotic literature." The nearly-all-white audience and white presenters of the former worried about issues of inclusion and representation, while the other panel's concurrent scheduling deprived both groups of the opportunity to dialogue.

The bisexual presence at the conference was of two sorts: outspoken and implied. Allen Gurganus, the final, fiery plenary presenter, is a

newly-prominent author (of the award-winning book, *Oldest Living Confederate Widow Tells All*), with the distinction of being the first writer to place a story with a gay character in *New Yorker* magazine. He was described to me as a "married gay man," an elusive identity which is often as much a code phrase as "lesbian who sleeps with men." I didn't hear Gurganus self-identify as anything more precise than "queer," but it seems at least likely that he is a bisexual man who is currently embraced by the gay community.

Not only does the recent OUT/LOOK Spring '92 issue ask what bisexuals want on its cover, it goes further to query inside, "Is one implication of the bisexual movement the inclusion of opposite sex partners at...women-only events?" The issue featured two essays debating the emergence of a vocal bisexual voice in the lesbian/gay community: "JUST ADD WATER: Searching for the Bisexual Politic," by Ara Wilson, a New York lesbian who appears more than a little dubious about bi inclusion in the movement, and an essay solicited from me entitled, "STRANGERS AT HOME: Bisexuals in the Queer Movement."

Wilson's piece presents her perceptions of the bisexual movement as it relates to the lesbian/gay movement, and concludes that, "While the movement for bisexual recognition undoubtedly offers a liberating framework for some men and women, some lesbians and gay men remain unmoved by heterosexual transgressions into our entrenched, yet fun, little world." She cites several phrases from the *Anything That Moves* "About Our Name" statement and from the premier issue editorial to support her notion that the bi movement is nothing more than an opportunity to "STIR OR SHAKE" things up without vision or direction; that the bisexual politic targets and disarms the lesbian politic.

Bisexuals incensed by the needless polarization of queer community members over non-issues like debating whether or not bisexuals should be included in the queer movement, the Lammy fiasco, and other similar blunders of inclusion protested and educated by



means of a leaflet distributed at the conference. This bi-coastal effort, spear-headed by Loraine Hutchins of Washington, D.C. and Lani Kaahumanu of San Francisco with input from other bi activists, blasted the bi baiting tactics with "WE'RE FED UP WITH BEING SET UP!" (see sidebar).

Many bisexuals attended the conference simply as though we had the right to do so—and while it felt frustrating to be the objects of baiting and/or dismissal, many conferees seemed more than happy with our presence and our presentations. I presented a workshop on writing pornography: "Let's Fuck With Words" attended by a mixed group of writers who seemed anything but nonplussed at my multi-gendered, omni-orientational perspective. Loraine Hutchins appeared on a panel concerning anthologies.

A Saturday evening bisexual caucus was keynoted as much by joy at having a chance to connect with each other, as by anger. I left feeling that at least one part of the solution to our lack of acknowledgement and inclusion in the lesbian and gay communities is to just get out there and participate in them. By acting as if we belong, we prove we do.



Writer Allen Gurganus

From **OUT/LOOK** magazine to Cable News Network, everyone wants to know: **What Do Bisexuals Want?***

What do you think we want? Anything different from what you want? We doubt it. We're fed up with being set-up. We're fed up with rhetorical bi-baiting questions and ignorant assumptions. We're fed up with fearful responses to our coming out and articulating our identity and politics and with being ridiculed with "The Bisexual Question" or "What Do Bi's Want?" Framing it in such a way evokes those old patriarchs Sigmund Freud and Karl Marx, who knew full well what women wanted. They also knew why they posed it that way. This is similar to another infamous socialist turn-of-phrase, "The Black Question." There is no question about including all women or all Blacks. It's men's hegemony and White behavior we should focus on. So we address the question back to you: "Why are you so threatened by our coming out among you?" And, "How can we get through it and fight for a world free of homophobia, woman-hatred, racism and AIDS so we're all free to love as we please?"

We're fed up with being set-up with comments like from the last 1993 March on Washington organizing meeting that "we're ready for bi's maybe, but not transgender people," and with recent headlines like this from **Gay Community News**: "'93 March on D.C. To Include Bi's, But Not Disabled."** that pit groups against each other rather than unify. The April '93 March on Washington for Lesbian/Gay Bi Equal Rights and Liberation, with its 50% racial/gender parity, is catalyzing a new revolutionary inclusionary process in our movement; in our community. This process is to be praised and encouraged, not ridiculed! And we're all only temporarily able-bodied, remember. Disabled people are bi too, transgender people are lesbian, gay and bi. We all need support and deserve inclusion. We need to march together in all our glorious diversity to defend our rights in '93! (There will be more attempts to divide us, you can be sure.)

We're fed up with being set-up. The Lambda Book Award (the Lammys) do not have any categories for books that embrace women's and men's issues jointly—whether they be bi or otherwise. The result is that books like **Bi Any Other Name: Bisexual People Speak Out** (nominated this year for a Lammy), get stuck in inappropriate categories like the "Lesbian Anthologies" one they put it in. This not only pits us against lesbian writers and confuses the issue of lesbian space (which we support and defend), it also is inappropriate. **Bi Any Other Name** includes stories by men. The result: already tense relations between lesbians and bi's are exacerbated (one judge has withdrawn), rather than creating a situation where there is enough space for all; enough categories to express all our diversity.

Let us create enough awards, categories, opportunities and encouragement for everyone to flourish and shine. We can do it. We deserve it. We owe ourselves nothing less.

—message on a flyer composed by Loraine Hutchins and Lani Kaahumanu with help from Elias Farajaje-Jones, Robyn Ochs, and Carol Queen; distributed to participants at the **OUT/WRITE '92 Conference in Boston**—

***OUT/LOOK** magazine, Spring 92, cover headline.

****Gay Community News**, 2/23/92, cover headline.

Marching Through A Sea of Hatred

By Karla Rossi

Boston—For the first time in its 91-year history, the annual St. Patrick's Day Parade in South Boston included a gay contingent: 25 members of the Gay, Lesbian, and Bisexual Irish Group of Boston (GLIB).

When I initially contacted one of the GLIB marchers, Cliff Arnesen, Co-President of the New England Gay, Lesbian and Bisexual Veterans (NEGLBV), for a report of the event, I was unaware of any of the details other than GLIB's participation as an historical milestone. As he described what had transpired, I was horrified. Not only had he and the group endured a relentless storm of abuse as they marched a 5-mile gantlet of hate and hostility, but Arnesen was physically threatened by Boston City Councilor James Kelly before the parade and was forced out of his job after his employer recognized him in a news photo of the parade after he marched.

It all began when GLIB filed a suit against parade organizers to gain the right to march in a parade partially subsidized by public funds. For several weeks preceding the parade, Arnesen kept abreast of reports on GLIB's progress and the resistance they were experiencing. He was not a member of the group because he is not of Irish decent. However, when he realized that one of the groups trying to prevent GLIB from marching was the South Boston Allied War Veteran's Council, he decided to get involved.

After speaking with GLIB chairperson Barbara Kay, Arnesen called City Councilor James Kelly with her permission and offered to mediate a "peaceful and dignified solution" on the matter as co-president of NEGLBV. According to Arnesen, "Kelly immediately took the offensive by ranting and raving that GLIB's intent was to use the parade as a vehicle for political and militant actions, thereby 'offending his values and those of his constituents in South Boston.'"

"I assured Kelly that his perceptions were incorrect and unjustified," replied Arnesen, "that simply, GLIB's intent was to march as Irish-American gay, lesbian, and bisexual people [in a St. Patrick's Day parade] and without a hidden agenda. He replied that 'GLIB did not have the right permit to march and that their presence was extremely unwelcome.'"

According to Arnesen, when he suggested to Kelly that perhaps "gay, lesbian, and bisexual veterans might want to march in the parade," Kelly responded with "are you threatening me?" and "If you come to South Boston,

I will personally knock you out." An hour after their conversation, a Superior Court judge granted GLIB the right to march under court order. Because of his efforts, Arnesen was invited by Kay to march with the GLIB contingent.

Arnesen feels that Kelly's public and private statements and actions fanned the flames of hatred and violence that GLIB was subjected to at the parade. "Kelly incited the emotions of the people of South Boston by accusing GLIB of militant motives," said Arnesen.

In addition to GLIB, Kay is also a member of Queer Nation which advocates queer visibility by way of militant tactics and street theater demonstrations. Kelly showed the Allied War Veterans newspaper clippings documenting Kay's participation in a protest against the Catholic Church in which condoms were thrown at the clergy. She had also accused Cardinal Spellman of being misogynist and homophobic.

"The parade spectators were thus expecting us to be hostile and aggressive. They had been worked up into a frenzy as Kelly's statements were well-publicized by the media prior to the parade," said Arnesen. The predominantly Irish-Catholic South Boston was primed and ready to erupt on parade day.

"The night before the march I lay in bed thinking about the ramifications and personal consequences," admitted Arnesen. "I thought about the potential for violence and that because of the heavy Catholic attitude of South Boston, the Church would be used as a shield to justify negativity toward our gay contingent. I knew that in marching, I would be outed to people I had known at the Veteran's Administration who did not know I was bisexual. I prayed that cool heads would prevail and that there wouldn't be too much violence."

The morning of the parade, the GLIB contingent met at the Gay, Lesbian, and Bisexual Service Center for a series of workshops to prepare for the march and



Cliff Arnesen (1st from left) and fellow GLIB marchers

potential danger that lay ahead. They were instructed in self-defense and given sensitivity training by the Boston Police Department.

Recalled Arnesen, "Lt. Bill Johnson and his officers instructed us that no matter what happened, no matter what they did to us or what they threw at us, we were to just smile and wave. We weren't to give them any ammunition or any justification to start a fight or possible riot."

"We rehearsed our marching positions and our reactions to possible incidents that may occur. We were told to keep on moving and not stop, no matter what, because it is easier to hit a standing target than it is a moving one."

After the briefing, a religious service was held in which a priest blessed the contingent and the seven undercover officers assigned to march with them. After the service, they were transported to the parade site by 20 uniformed officers on motorcycles ordered to surround the group as they marched and by a heavily-armed squad of 40 officers who would follow behind the contingent in two unmarked trucks equipped for a riot situation.

Upon their arrival, the GLIB marchers were fearful, apprehensive, and anxious. "Everyone was quite nervous, but we felt that we were about to become part of Boston history and we could get through this 5-mile obstacle course with smiles and waves," said Arnesen. "As we took off into a sea of 600,000 spectators, with sirens screeching, I knew there was no turning back. A shot of adrenaline surged through my body."

For the most part, spectators were quiet and non-animated while watching the parade, until the GLIB contingent passed them by, that is. "As soon as we were recognized as 'the gay marchers,' the spectators would become quite hostile. There were screams and shouts of 'God hates queers,' and 'God said to kill the fags.' Many of these people had been to

church earlier that morning praising the Lord, and now they were shouting hatred."

Additionally, throughout the parade route the marchers were pelted with ice, smoke bombs, bottles, spit, and firecrackers. Many spectators symbolically turned their backs to the contingent as they passed by; little girls with bows in their hair, encouraged by adults, booed, hissed and chanted "homos;" several mothers covered their children with blankets as GLIB marched past them.

Arnesen was most disturbed by the children's participation in the hate tactics. "I looked into their eyes and could see that these children were hating something that they didn't even understand. I'm talking about children 5-9-years-old holding up signs saying 'God hates fags.' It made me very sad because here was a new generation promoting hate and being prostituted by parents breeding hatred."

However, there were pockets of supporters along the route cheering the marchers on. Said Arnesen, "They were the true heroes," referring to the fact that they were at high risk in being standing targets surrounded by hate-mongers and without the police bodyguards. Arnesen recalled a bright moment when a Black police officer winked as he was passed by "as if to say, 'It's okay.' He gave me the thumbs up gesture and in that moment I felt a sense of brotherhood, and perhaps even, that he too was gay."

Although documenting the number of anti-gay incidents that occurred toward the marchers and their sideline supporters is impossible, a Fenway Community Health Center's Victim Recovery Project spokesperson estimated that the number of incidents to be well over 2,000.

After the contingent completed the march, they were quickly whisked away by police to the Arlington Street Church where they participated in a prayer service

with Lt. Johnston and some of the other officers. Arnesen later learned that a group of teenagers who had followed the contingent on the sidelines while yelling threats, had planned on attacking the group at the end of the parade route.

Arnesen returned home with his partner and sorted out his feelings of what had transpired. "In my 43 years, I have never seen such collective, institutionalized hatred. These were not only people who are homophobic, but people who are homophobic *and* who justify it through the Church. After the parade, I placed a call to Cardinal Law's office, to plead with him to make a public statement denouncing the violence that occurred in Boston. Of course he did not, thus the Church condones the hatred through silence and indifference. Karl Marx once remarked that 'religion is the opiate of the masses.' Now I know what he meant.

Arnesen filed a civil rights complaint against City Councilor Kelly for threatening him. In another parade-related incident, a gay man has filed a similar complaint against Kelly. In response to being forced out of his job because of his participation in the parade, Arnesen has filed a complaint with the Boston Human Rights Commission against his former employer, Arthur DiPalma, manager of Flagship Wharf Condominiums. A former fellow worker, who asked not to be named, confirmed Arnesen's charges against DiPalma to a reporter from *The Boston Herald*.

"I have had many emotions from this experience," admits Arnesen. "I have very ambivalent feelings toward humanity, having seen them at their worst—being animalistic—condemning what they do not understand. This is why I feel so strongly that it is the job of activists to educate."

Arnesen, who has testified before Congress and who travels to Washington D.C. every year to educate and lobby members of Congress on the issues of gay, bisexual, and lesbian veterans, stated "I marched in the parade as a veteran in uniform because I wanted to challenge the stereotypes. I believe that in order to affect social change, you have to take a position and that sometimes comes at a personal price."

Woman With AIDS Released From Prison

By Karen Ocamb
(Bay Area Reporter)

Los Angeles—Judy Cagle, a 37-year-old bisexual woman with AIDS, was released from Frontera Prison in March after a two-year struggle for freedom under the California Institute for Women's compassionate release program.

The fight had been joined by ACT UP/LA and AIDS Project Los Angeles (APLA). Upon her release at a press conference, Cagle said "prisoners are human beings, not monsters. We're no different from anybody else other than we committed a crime. ...I did not want to die in prison."

In 1986 when she was diagnosed with ARC, doctors told her that she had two years to live. The diagnosis plunged her into shock and deep depression, which she staved off with drugs. Eventually, she and her lover used a gun to commit a series of armed robberies to support their habits. Because she had been arrested for two prior robberies, Cagle was sentenced to 14 years in prison.

Cagle said that prison officials took her drug rehabilitation as a sign that she was no longer a threat to society and granted her release after having served half her sentence.

"Judy Cagle is the first woman to make it out alive," said APLA Chief Executive Officer Lenny Blum. "Other prisoners have been approved for compassionate release, but they died in prison. Two others were released but went directly into the hospital and died 48 hours later."

At the news conference, Blum and ACT UP/LA's Mary Lucey called for prison reform, with changes in compassionate release procedures written into Centers for Disease Control guidelines. They also want prisoners to have access to clinical trials and AIDS education so they do not reenter society and infect others.

Lucey is one of the founders of Prisoners with AIDS Advocacy Committee which Cagle has joined. She says "I've witnessed the deaths of many, many people needlessly, and I'm going to do everything I can to help. I couldn't live with myself if I didn't."



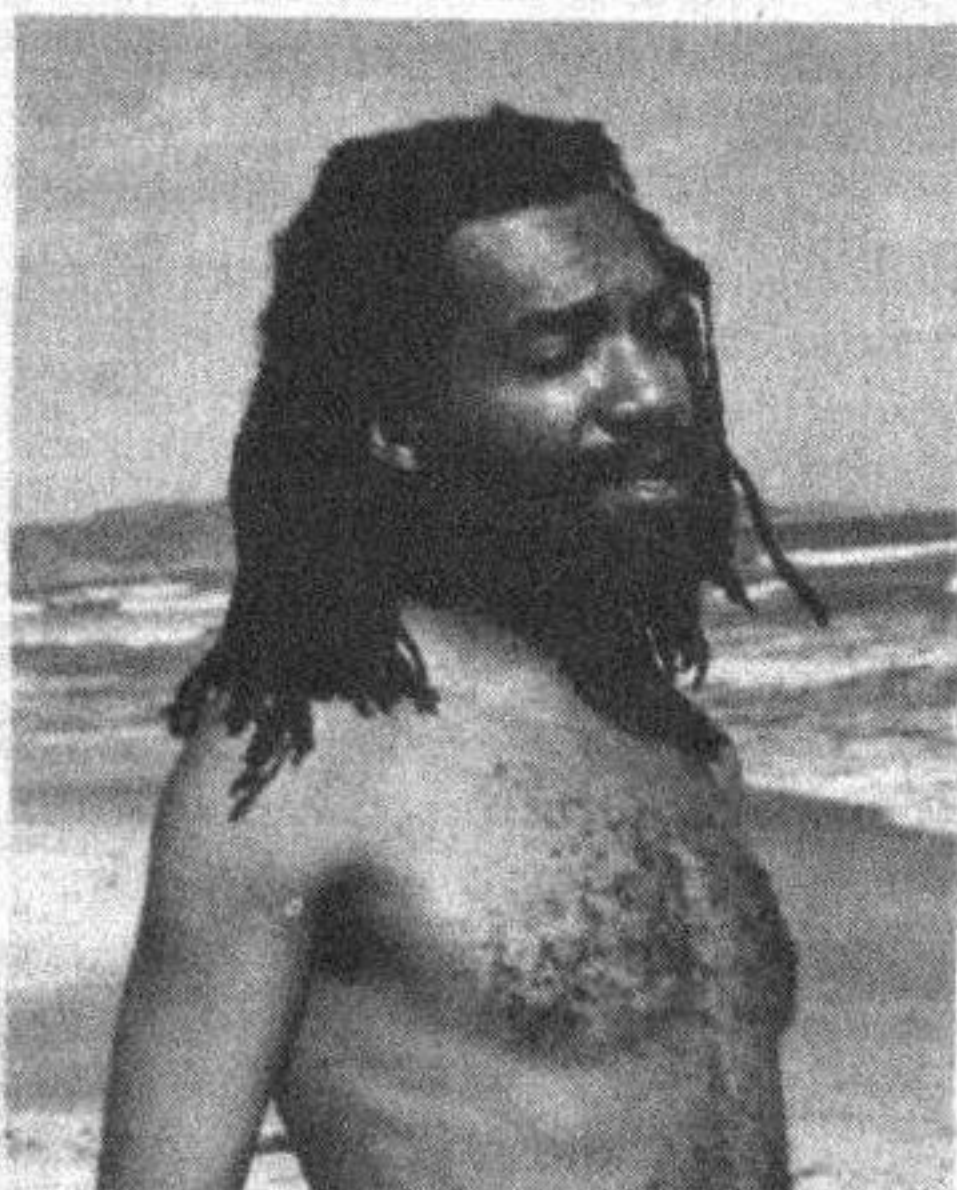
A Boston police officer holds back anti-gay protesters

Zawadi-Lazarus Garrett of AMBi/AMBUSH dies at age 31

Zawadi-Lazarus Garrett, 31, AIDS activist/educator and bisexual activist, passed away surrounded by those who loved him on Friday, January 10, 1992 at the Veterans Administration Medical Center, of complications associated with AIDS.

Born on October 3, 1960 in Durham, North Carolina, Zawadi-Lazarus spent some years in the military following high school and in 1988, came to Washington, D.C., when he went to work for Witness for Peace, with a focus on Nicaraguan issues. He also went to colleges and universities to speak to students of color about alternatives to military service. Other interests included the struggle against apartheid both here and in South Africa, Native American and other Indigenous Peoples' rights, the Puerto Rican independence movement, prisoners' issues, and women's issues.

Zawadi-Lazarus was a delegate to the 1988 national convention of the New Alliance Party, which nominated the first African American woman as a candidate for the presidency. Later that year, he was part of a research team travelling extensively throughout Venezuela researching and documenting the African presence in Venezuelan



culture. He was co-founder of Amandla! Productions, which documents the life of the African diaspora.

After his diagnosis in January 1990, he began to work as an AIDS activist/educator with S.O.M.E. (So that Others Might Eat) in a program for homeless African-American men. Concerned with giving AIDS a human face, he gave AIDS presentations at local universities, schools and churches. He was also a member of ACT UP's People of Color Caucus and participated in the AIDS Treatment Activists Conference in Washington, D.C. in September, 1991. As a result, he co-founded, with his partner, Bisexual People of Color Against (Aparth) AIDS.

A founding member of the Washington, D.C. multicultural womanist bisexual groups, AMBi (Alliance of Multicultural Bisexuals) and AMBUSH (Alliance of Multicultural Bisexuals United to Stop Heterosexism), he participated in the Rutgers Lesbian/Gay/Bisexual Studies Conference in November, 1991 and in the creation of a national association of lesbian, gay and bisexual studies. Although already very ill, he took part in the bisexual caucus at the National Gay and Lesbian Task Force Creating Change Institute later that month in Alexandria.

A lover of African and African-American cultures and the cultures of other peoples of color, in all the richness of their diversity, Zawadi-Lazarus had been a member of a traditional African dance troupe in Durham, North Carolina. His spirit soared when he danced, he said.

From January, 1990, until the time of his death, Zawadi-Lazarus worked at the National Clearinghouse for Bilingual Education at George Washington University where he was responsible for coordinating the distribution of multicultural bilingual educational materials throughout the country.

A deeply spiritual man, Zawadi-Lazarus followed a course of study in the Institute for Early African Christianity and was a co-

founder of St. Moses-the-Black, an Orthodox community in Northeast Washington, D.C. Having received tonsure as a monk in 1990, he was ordained as a deacon in January, 1991 and was active in AIDS ministry, organizing many healing services for people living with AIDS.

An extremely gentle and patient person, whose sweetness touched the lives of all those he met, he was moved to seek out other PWAs even when he was sick in the hospital; to console them when they were lonely and isolated. During his hospitalization in the last few weeks of his life when he was already extremely weak, it was not at all uncommon to find his room filled with other men with AIDS. He would invite them to share food, music and conversation. To those who were in greater pain than he, he would give massages and talk about acupuncture and healthy eating!

Said Lorraine Hutchins, a co-founder of AMBi/AMBUSH, following his death, "I watched Zawadi-Lazarus face this horror with dignity and compassion for others. He taught us in AMBi/AMBUSH about fighting back, not with fear or anger, but with love."

In addition to his partner in life, Dr. Elias Farajaje-Jones, Zawadi-Lazarus leaves his companion, Katherin George Golitzen; a godson, Paisios Whitesides; his parents; eleven sisters and brothers and many relatives, along with many loved ones in Washington, D.C., California, France, Switzerland, Spain and Austria.

A traditional Africentric festive celebration of homegoing was held by the Orthodox Community of St. Moses-the-Black at St. Teresa of Avila Church on January 14, 1992, and he was buried at Beachwood Cemetery in Durham, NC on January 17, 1992.

The Zawadi-Lazarus Garrett Fund, for AIDS education and Bisexual men of color advocacy, has been established in his honor. For more information, please contact MOVING VIOLATIONS (Bisexual Men of Color Collective) at 202/832-6750.

MEMORY ETERNAL!

Anything That Moves

Our Words...Our Voices:

A forum for Bisexual People of Color

fantasy/list

by Indigo Som
copyright 1990

1. do the laundry
2. get groceries
3. call grandma

4. hijack a convertible & hit the road w/a tape deck blasting raunchy blues & wind up in baja for an indefinite period of time/stay a month or so spent warm & horizontal or maybe wet & diagonal in the pacific/drink homemade limonade while planning the revolution/provide political asylum for underground woman warriors in your own beachfront independent sovereign nation/voting population a baker's dozen (perfect # for a coven of witches)/hook up a lunar powered computer & phantom fax machine so you

can fax all your poems straight to significant seats of pseudopower such as the executive offices of raytheon/general dynamics/g.e./c.i.a./n.s.c./u.s.a./also fax everything to all your friends back home. rob the bank of america branch in tijuana so you can buy fax machines for your friends back home so they can get your poems. while you're at it get 1/2 a ton of devalued marginalized 1 peso coins (same size as a u.s. quarter) so everyone you know can have parking & laundry change forever. engage in illicit drug trafficking with the sisters in hawaii/trade mexican limes & mainland blueberries for mango shave ice & orchids

5. or maybe just stay at home & go visit celine in barrington where she looks like janis joplin holding forth horizontally on the long leather couch with her sister reclining at the other end/drinking beer & chain-smoking even though she's sick enuf to sound like a frog. hang out & get in arguments about race & class & choice with lost white hippies who wander in/& meanwhile listen to her plans for a hot new revolutionary wimmin o color arts publication/she is raving about calling it smell this which you dont entirely understand/yet

6. survive earthquakes by listening to jimmi doing voodoo chile over & over while crying about how much you love your mother the earth. make a quilt/inspired by the african american narrative quilts at the oakland museum/make a quilt about your life/your mother's & grandmother's lives

7. hibernate for about a dozen weeks until the irises bloom & the birds in the garden just refuse to shut up even at night/& poetry starts to explode inside your brain/& the indigo vat is healthy & kicking cause it's so warm

8. take out the garbage. all of it. i don't just mean take it out of your house/i mean take it out of your life/not by putting it somewhere else. you need a garbage transmogrifier not a duplicator/take it all out but dont take it out on anyone else/except maybe the people who make films about little china doll suzy wong types going out with attitudinal white men

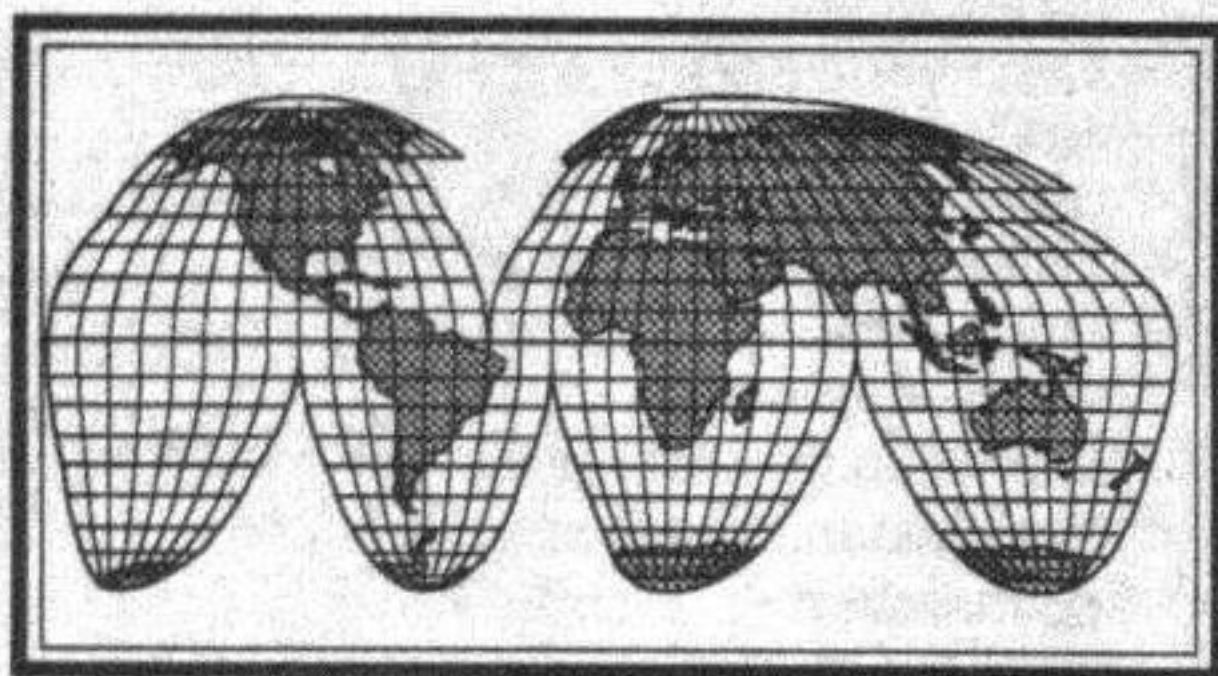
9. make tapes not war/bake bread/take control/& put it in the hands of the people

—Indigo is an artist, writer & troublemaker. bisexual woman-of-color-identified woman of color (second generation chinese american). born (year of the horse/cancer), raised & planning to die in the san francisco bay area. her work appears in various publications including **smell this**, from women of color in coalition and in the lesbian of color anthology, **Piece of My Heart** from Sister Vision in Canada. she thanks & praises the Bitchy Buddha (she is in all of us!)—

oppression has no genitals
no skin color
oppression comes in every
size and shape
oppression wears a thousand masks
and hides round every corner
sneaks into your house
lies in your bed
just when you thought you were safe
oppression likes to disguise itself
as freedom
yells the loudest
hurls the first stone
while freedom sits quietly
no where else but
inside you

—written in 1987 by Dajenya, a self-defined bisexual lesbian as well as an African American Jewish writer, single mother and psychology student. She lives with her two sons in Richmond, California—

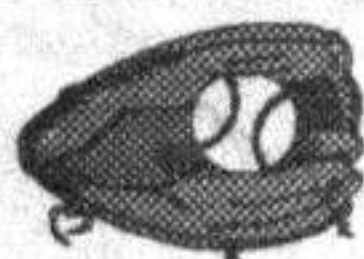




our world

by John Rosin

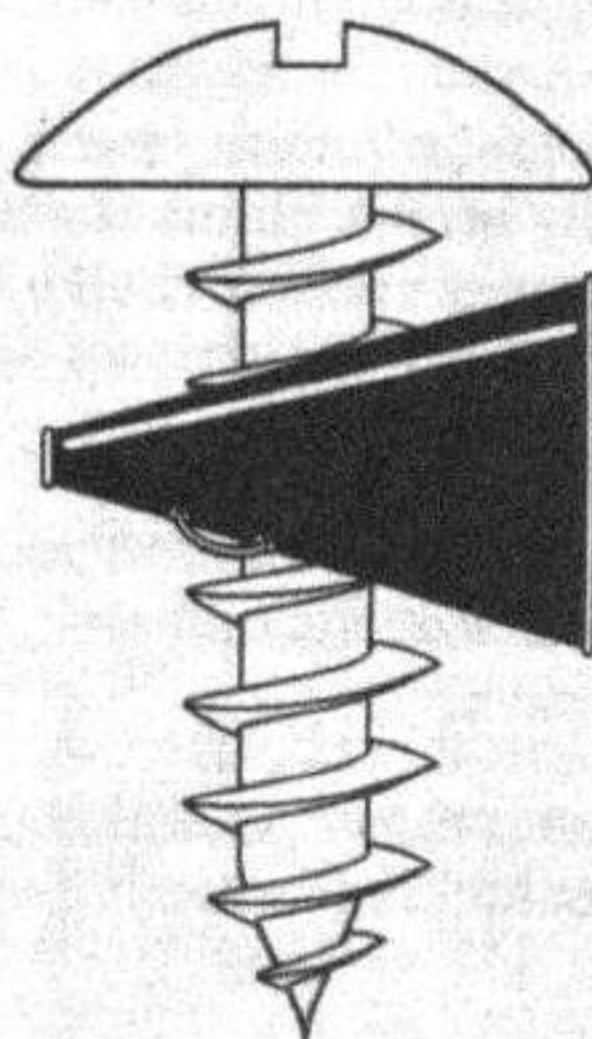
Just when you thought it was safe to come out of hiding...we're back, all set to update you on the hawkings and stalkings of the venerable (that's venerable, not venereal) denizens of the Bay Area bi community. First off, congratulations are in order to **Dr. Maggi Rubenstein**, bi community founding parental unit, who has been selected to be Grand Marshall of the 1992 Lesbian/Gay Freedom Day Parade and Celebration. Quite apart from the personal honor for **Maggi**, this is a real coup for long-overdue bi recognition. Special thanks to longtime gay activist **Bob Basker** for having nominated Maggi.



What a surprise last September 19 to have broken open the **Bay Area Reporter** and found our very own **Valerie Stone**, **Pierre Dufour**, and **Matt "Area Code 510" LeGrant** conspicuously and recognizably on the front page! Bi-Friendly had taken a group to the Giants game benefitting the Shanti Project, with our contingent sporting t-shirts designed and produced by **Richard Burke** proclaiming us "Designated Switch Hitters."

We were bitterly disappointed and angry at **Gov. Pete Wilson's** veto of

AB101 last September, speculated to have been engineered to protect John Seymour in the upcoming Senate primary. **Pierre**, **Valerie**, **Gerard Palmeri** and I drove up to Sacramento on October 11 for the National Coming Out Day statewide protest of the veto. **Urvashi Vaid** of the National Gay and Lesbian Task Force addressed the crowd, inclusively acknowledging bisexuals who stood among the crowds wearing t-shirts and carrying signs bearing inscriptions including "Two, Four, Six, Eight, Do You Think **Pete Wilson's** Straight?" (Bi-supportive gay comedian **Tom Ammiano** speculates that **Pete Wilson** does indeed wear cosmetics, ordered directly from 'Mary KKK.'")

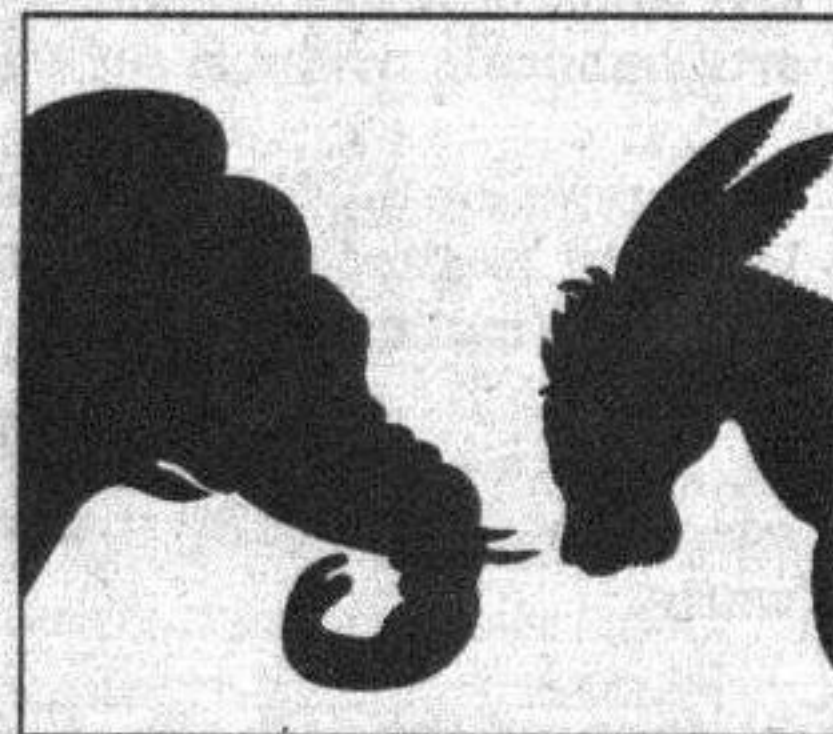


Bi recognition increases with more active bi participation in mainstream political causes as well. As **Ed Emerson**, veteran field coordinator for the Hongisto for Mayor campaign exclaimed to me, "I have *never* worked on a campaign where there have been so many bisexuals!"

Support for the (now-abandoned) AB101 initiative campaign to take the discrimination issue before the California electorate was sponsored by the Northern California Coalition for Lesbian, Gay, and Bisexual Equality in the Workplace, thanks largely to **Brad Robinson's** vocal intercession on



Maggi Rubenstein & John Rosin



our behalf at the organizational meeting last December. (The campaign may have stalled, but the campaign kickoff at Café San Marcos was outstanding, by the way!) Bi time and money have poured into the Tom Nolan for Congress campaign down in the 14th District. And our participation has paid off, with San Francisco Mayor **Frank Jordan** addressing bisexuals by name at large gatherings of his bisexual, lesbian, and gay constituency.

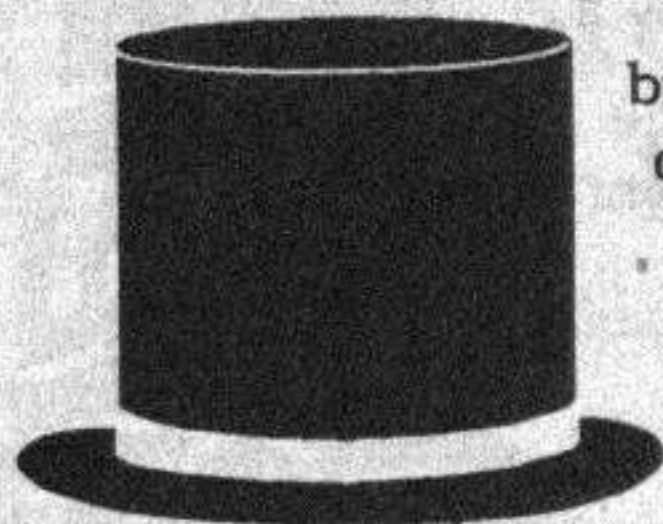
Ron Fox, who presented his research findings at the International Bisexual Conference in Amsterdam in October, hosted a potluck buffet at his Richmond District home at year's begin. In attendance were (among others) **Tom Mossmiller**,



Lani Kaahumanu, Ron Fox, and Tom Mossmiller

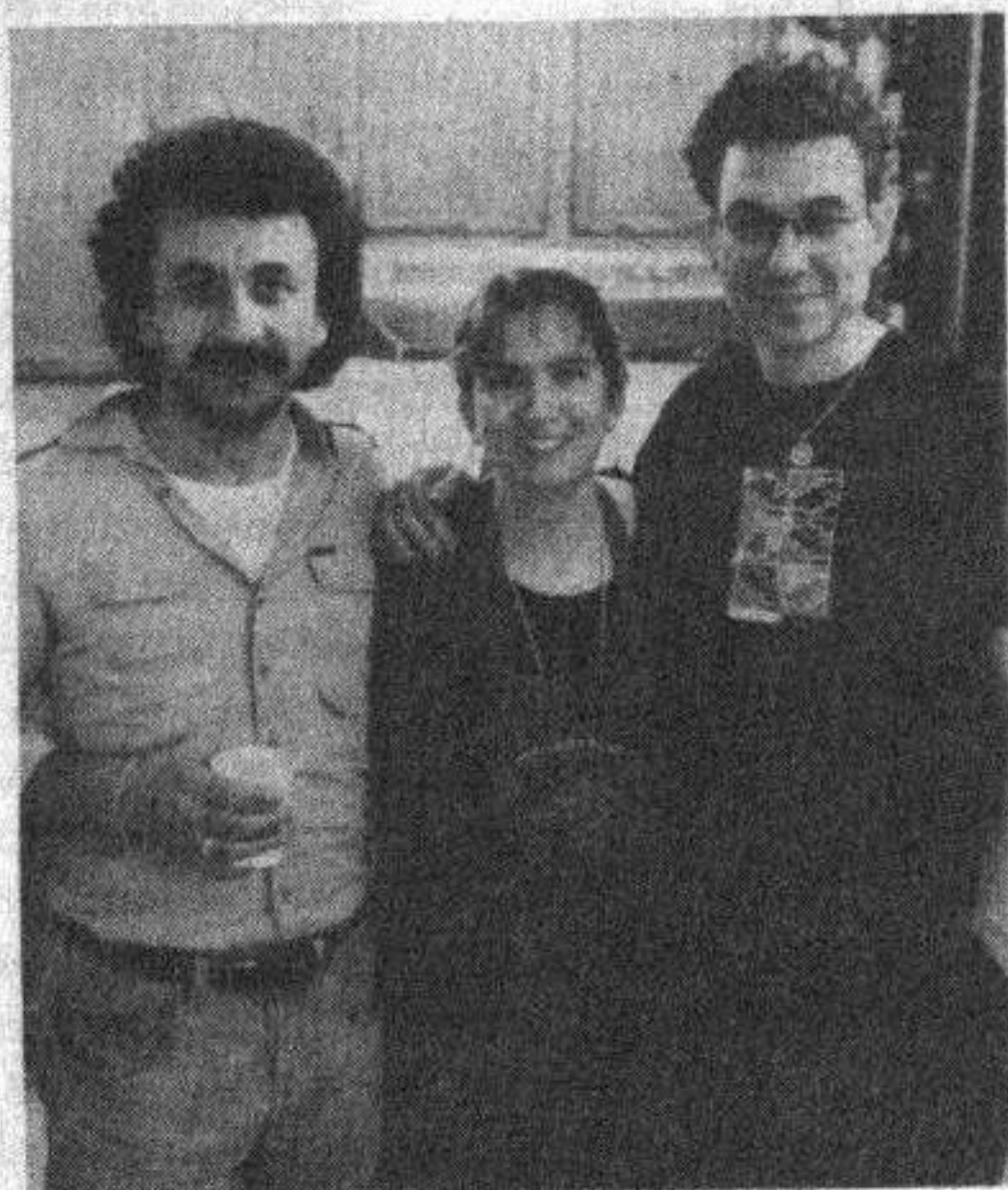
Anything That Moves

justifiably proud as can be of his recently published tome chronicling the history of the men's movement in the United States, as well as the first openly bisexual candidate for the San Francisco Board of Supervisors, **Adrian Bermudez**. Adrian officially kicked off his campaign at Cesar's Palace on Army Street at the beginning of March, hosted in part by vocal political activist **Christopher Horak**.



While in Los Angeles in March, I talked briefly with **Harriet Levy**, former San Franciscan, and co-founder of the original Bi Center. **Harriet's** business genius can take much of the credit for perpetuating the Bi Center for so many years. She is currently living in Beverly Hills and producing national theatre, having just returned from a premiere in Florida when I

spoke with her. Apropos theatre, **Dean Goodman**, formerly starring in the daytime television drama *Santa Barbara* and once having acted on stage with former San Francisco Mayor **Dianne Feinstein** before fate took her down another path, was solo performer in January in Theatre 2000's "Windows and Mirrors: The Actor's Life for Me," a bittersweet but good-natured reprisal of **Dean's** most famous roles during his fifty years in the business. And then again already in April, **Dean** wrote and starred in a double feature, "Once More Good-Bye" and "The Cat Dancers."

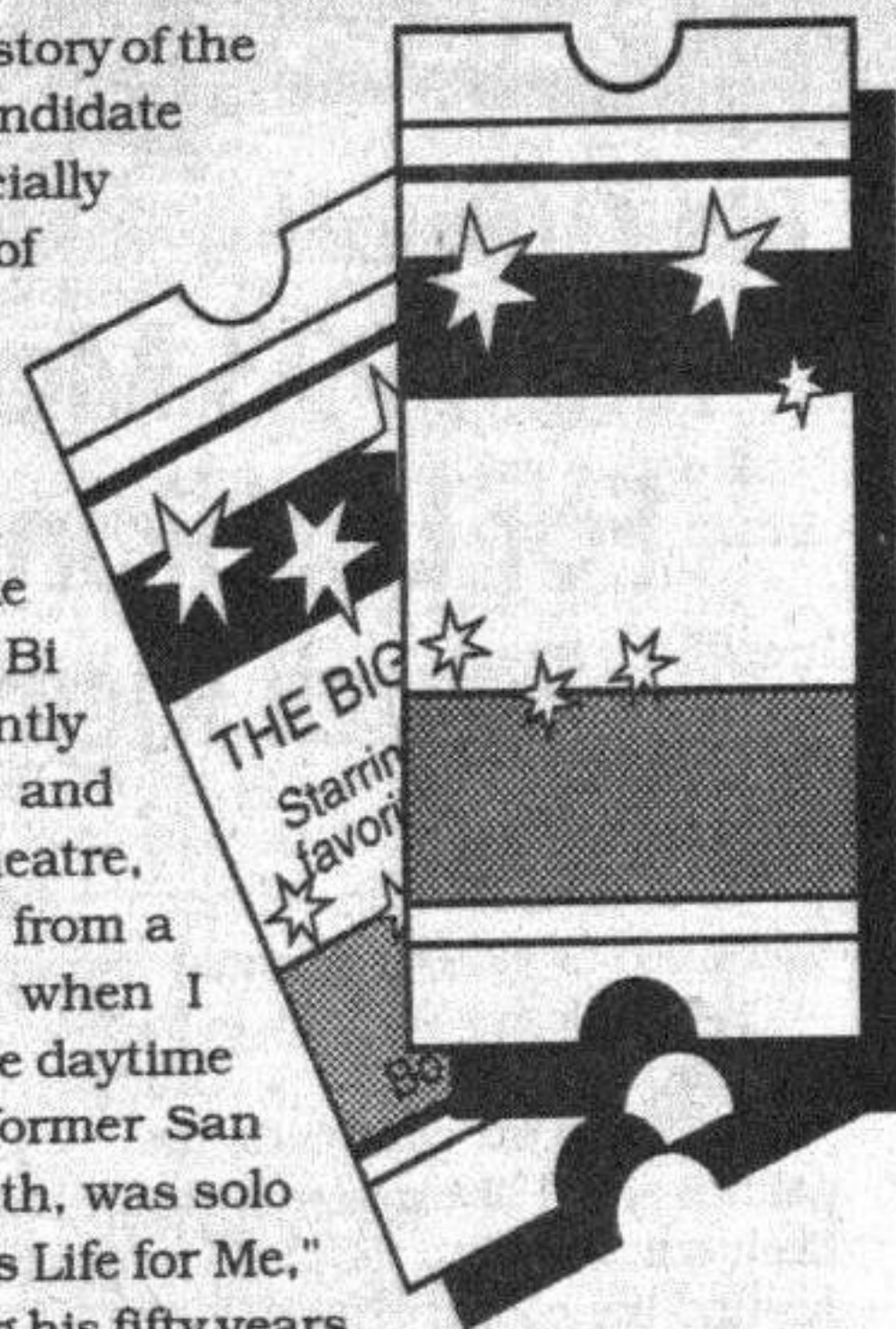


Haydar Karatepe, Martha Whitman, and Jim Frazin

Under the rubric "There's no such thing as bad publicity," **Anything That Moves** has been featured on



Dennis Miller can't believe there is a magazine for bisexuals AND that it's called "Anything That Moves." Photo by Jaime Smith



In December, **Jim Frazin** and **Martha Whitman** hosted a bisexual Hanukkah party, that doubled as an **ATM** fundraiser. An overflow crowd drank and feasted, and donations were solicited toward publication of this issue of **Anything That Moves**. Notable guest from abroad was **Dr. Haydar Karatepe**, facilitator of a mixed bi rap group in Frankfurt, having his last holiday fling prior to opening a new medical practice. (No more just playing doctor any more, **Haydar!**)



The Dennis Miller Show! The late-night comedian offered the Kate Bornstein issue (#3) for a camera close-up, prompting a flood of phone calls to jam the show's phone line with inquiries as to the availability of the magazine.

We're soliciting items and information from your world for the next installment of *Our World*. So, do let us know, or we'll finally just have to answer that question, "What Do Bisexuals Really Want" (besides, that is, an apartment in Century City with Angelica Houston)!

Uncredited photos by John Rosin

It's Official!

The 1993 March On Washington For Lesbian, Gay And Bi (yes!) Equal Rights And Liberation April 25

By Lani Kaahumanu

Since the early 80's, the politics of the bisexual movement has been our visibility. Activists scattered around the country pursued the vision of a viable community. We organized by creating excitement with the idea of our potential. A letter to the editor that appeared in 1984 invited people to march with BIPOL (the bi/lesbian/gay independant political action group in the Bay Area) in the Lesbian/Gay Freedom Day Parade. It read in part, "It is time to ride the nationwide groundswell of bisexual visibility and agitation to a major role in this year's parade celebration. Think of the ripples of validation we can send to the millions of closeted bisexuals."

For bisexuals who attended the 1987 March on Washington for Lesbian and Gay Rights, the years of isolation were over. Our national movement was born out of the common vision we saw in each other's eyes and sparked in each other's hearts. We carried this understanding of a national movement back to our communities.

As a long-time organizer, the last five years have been incredibly rewarding. The younger generation of students and Queer Nationals blew politically correct ideas of community out the window. Bisexuals now have a national network (BINET USA), a quarterly magazine, quality newsletters, books, college courses, as well as local, regional, national and international conferences. However, it wasn't until last January that I "suddenly" realized just how far we had come. Bisexual rights were recognized by a nationwide coalition of activists who voted for "The 1993 March On Washington For Lesbian, Gay and Bi Equal Rights and

Liberation."

How we arrived at this point is worthy of a book. Maybe some day I'll write it. But for now a brief history that led to this incredibly important milestone for the bisexual movement will do:

When plans for the 1987 March on Washington for Lesbian and Gay Rights were announced, Lucy Friedland and Liz Nania from the Boston Bisexual Women's Network mailed a flyer calling for a National Bisexual Network contingent: "...We have to go there ourselves, ...as a separate and vital contingent. ...Once we begin to publicly claim our bisexual identities, we will no longer go unacknowledged or left out. The very fact that the March wasn't called 'The Lesbian, Gay and Bisexual March on Washington' is problematic, but only by organizing locally, regionally and nationally can we expect to see our bisexual rights protected and promoted. ...Witness the birth of a national bisexual movement in Washington, October 11th!"

I'll never forget walking into the Mayflower Hotel for the pre-march bisexual gathering. The air was electric. There were more bisexuals than I had ever seen in my life. Names and telephone voices suddenly had faces. The room was filled with our potential. A flyer asked, "Are we ready for a National Bisexual Network?" Yes we were!

650,000 people gathered for the 1987 March on Washington. Lorraine Hutchins of D.C. made sure our group's name was in the official program line-up. March activities lasted for several days. The first major public display of The Names Project Quilt was unfolded. Over 800

people were arrested for acts of civil disobedience (CD) in front of the Supreme Court. An article I wrote addressing bisexuality, "Are we visible yet?" was published in the CD Handbook. There was Congressional lobbying, a mass lesbian/gay wedding, and a candlelight march organized by parents of people who had died of AIDS. To this day the 1987 March is still the largest-ever assembly in the history of our nation. Yet, homophobia kept *Newsweek* and *Time* magazine from reporting it because, and I quote, "The March was held on a Sunday."

When I saw the 1993 March On Washington (MOW) organizing flyer announcing the first Northern California regional meeting, I knew I would be there. The meeting was packed. Organizers stated that they expect at least 1,000,000 people for the March and related events and that *Newsweek* and *Time* magazines have already contacted the committee about media coverage.

At the first national meeting, the country was divided into 17 geographical regions. Each region would elect four representatives to the National Steering Committee (NSC). Gender and racial parity were mandated. Representatives would oversee local and regional organizing, as well as attend all national meetings.



The official title had not yet been decided. The original 1979 March on Washington for Gay Rights was expanded in 1987 to include lesbians. Including bisexuals was the next logical step. Strategically the time had come to ask our lesbian and gay allies to support our right to be recognized. I wrote a statement to this effect which would be signed by as many lesbian and gay leaders as possible. The final endorsement would be distributed in Los Angeles, (site of the next scheduled NSC meeting) where the March title decision would be made. BiPOL approved of my spearheading this effort with help from BiNET USA activists.

Obtaining the endorsements for the inclusion of bisexual rights in the name of the 1993 March On Washington was a major step in coming out nationally as a movement. We took ourselves seriously and trusted the coalitions we had built. Those leaders who came out on our behalf have also taken on some of the necessary work (heat) of challenging biphobia.

Two hundred activists from around the country met in Los Angeles. There were seven out bisexuals: Brenda Howard of the New York Bisexual Network and Danny Blitz of BiPAC NY sharing a representative seat, Rebecca Hensler a Queer Nation/ACT UP bi dyke from SF, Autumn Courtney and Gerard Palmeri from BiPOL SF, and me, as a temporary representative from Northern California. We formed the Bisexual Caucus. Unfortunately, Charles Gutman a representative from Rhode Island couldn't raise enough money to attend.

We and our numerous allies worked hard to get "bisexual" in the title. The following is a brief summary of an action-filled weekend where the bisexual movement claimed its place within the larger lesbian and gay movement.

—On Friday, Brenda lobbied and handed out educational "Bi 101" packets she had prepared. A table was set up each day with bi materials from across the country gathered by Brenda, Ron Owen of Los Angeles and Gary North of Long Beach.

—Autumn, Gerard and I went to the Interim Coordinating Committee (ICC) meeting to find out when the March name selection was scheduled

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ENDORSEMENT LETTER TO THE NATIONAL STEERING COMMITTEE FOR THE 1993 MARCH ON WASHINGTON:

As local, regional and national lesbian and gay leaders we support the inclusion of bisexual rights in the Call for the 1993 March on Washington.

We feel it is the perfect opportunity for the gay and lesbian movement to affirm the politics and vision of many diverse groups nationwide who have recognized and now include bisexual in their titles. These include veterans groups, student groups on college campuses, pride parades and celebrations, Queer Nation and their affinity groups, political and cultural organizations, newspapers and community centers.

Gay men, Lesbians and Bisexual people are **all** under attack. There is strength in our numbers. Bisexuals have been an important part of the lesbian/gay community and movement for decades. It is time to recognize their contributions and to encourage more bisexuals to come out publicly in support of lesbian, gay and bisexual rights. We advocate expanding the 1993 Call to Washington to read:

THE 1993 MARCH ON WASHINGTON FOR LESBIAN, GAY AND BISEXUAL RIGHTS

**Organizations listed for identity purposes only*

Gerry Studds—Congressman, Massachusetts

Karen Clark—State Representative, Minnesota

David Scondras—City Councilor, Boston

Roberta Achtenberg—Board of Supervisors, San Francisco

Harry Britt—Board of Supervisors, San Francisco

Carole Migden—Board of Supervisors, San Francisco

Lenore Chin—Commissioner, Human Rights Commission San Francisco

Miriam Ben-Shalom—Chair, National Gay, Lesbian, Bisexual Veterans of America

Norm Nickens—Chair, National Minority AIDS Council

Glenn Magpantay—Co-Chair, National Lesbian, Gay and Bisexual Student Caucus of the United States Student Association

Jenny Sayward—Board Chair; **Misha Williams**—Secretary-Treasurer;

Barb Chateaubriand—Honorary Board Member, Lesbian Mothers' National Defense Fund

Rick Garcia—Illinois Federation for Human Rights

Hank Tavera—Co-Chair, LLEGO California Latino: A Lesbian, Gay, and Bisexual Organization

Laura Pople—President, New Jersey Lesbian/Gay Coalition

Evan Wolfson—Lambda Legal Defense Fund New York

P C Fullwood—Executive Director, People Of Color Against AIDS Network, Seattle

Ann DeGroot—Executive Director, Gay & Lesbian Community Action Council, Minneapolis

Anne Maria Silvia—Executive Director, Rhode Island Project AIDS

Phyllis Lyon and Del Martin—Co-founders, Daughters of Bilitis

Barbara Cameron—activist, writer, Executive Director of Community United Against Violence

Sally Gearhart—activist/writer

Laurie Dittman—IMPACT Chicago

Al Wardell—Executive Director, Rodde Center Chicago

Mark C. Canterbury—Pride South Florida: The Gay, Lesbian and Bisexual Pride Committee

Robin L. Clawson—Puget Sound Gay, Lesbian and Bisexual Veterans of America

Michael Epstein, Esq., Los Angeles

John Duran, Esq., Los Angeles

Randy Burns—Co-founder Gay American Indian Movement

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on Saturday's agenda. In volunteering to photocopy the proposed agenda and to stuff the 200 information packets that would be distributed to the participants, we were able to strategically place a copy of the endorsement alongside the agenda for maximum visibility!

—Saturday, during "Name that March," Miriam Ben-Shalom, Chair of The National Gay, Lesbian and Bisexual Veterans of America, proposed "The March on Washington for Lesbian, Gay and Bisexual Rights" at our request. A straw vote eliminated numerous suggestions (i.e., "The Love March"). During the straw vote, adding "transgender" in the title had the most resistance.

—The regional representatives, caucuses, and national groups had the binding vote to name the March with a "yes," "no," or "abstain" for the following:

1. Lesbian and Gay;
2. Lesbian, Gay and Bisexual; or
3. Lesbian, Gay, Bisexual, and Transgender (L/G/B/T).

The two choices receiving the most votes would be in a run-off on Sunday. The progressives, including the Bisexual Caucus, voted for L/G/B/T. The conservatives voted for Lesbian and Gay. Some biphobes lobbied hard for L/G/B/T banking on it to lose to Lesbian/Gay. Their bigoted tactics proved effective. When the votes were tallied, they jumped up and down cheering because, "they had won!" The blatant biphobia stunned our lesbian and gay allies.

—We questioned the ICC about how we had been set-up to be pitted against transgender people. They had already discussed the situation and were meeting to solve the problem.

—The Bisexual Caucus, Liz and Steve from BiNET LA and our allies went to the disco that night to lobby for bi inclusion. Many people had said that taking the "sexual" out of "bisexual" would make a difference in their vote. We also aligned ourselves with the transgender representatives and assured them their agenda would be kept at the forefront.

—Sunday morning Danny proposed our compromise ("bi" in place of "bisexual"). It was accepted. The ICC announced a new vote would be taken and set-up differently in the interest of fairness. The final out-

come was:

1. **Lesbian, Gay and Bi, 43 yes, 8 no, 6 abstain;**
2. Lesbian and Gay, 38 yes, 12 no, 7 abstain; and
3. Lesbian, Gay, Bi and Transgender, 24 yes, 19 no, 14 abstain.

We left Los Angeles victorious, exhausted, and focused on organizing our communities, as local participation is the key to the success of the March.

The next national meeting was held in Dallas where the Bisexual Caucus also included Laura Perez a new regional representative from the Boston Bisexual Women's Network, Nikki St. Clair and Carol Lippmann from Cincinnati and Deborah Dixon of BiNET Dallas. Charla Closs made an appearance but couldn't stay.

The general feeling in Dallas was one of cooperation. Those who had been mean spirited in Los Angeles had turned completely around. The exclusive mindset was transformed to a broader understanding of community.

I don't want to imply the weekend went without heated philosophical and political discussions and differences. Meetings lasted until 3:30 a.m. Racism raised its ugly head more than once. We all took notice.

BiNET USA was recognized and joined the Bisexual Caucus as a voting member of the NSC. In the end, the NSC had reached consensus on a very inclusive platform. We all stretched our perceptions of one another.

I believe the inclusion of bisexual rights in the title of the March changed the course of sexual politics. We must think about the reaction of the mainstream when they realize that bisexuals, gays, transgenders, and lesbians are in coalition. The small "safe" 10% of the population has easily quadrupled. The backlash will be intense and will make the current situation seem tame. There are those who are determined to pit us against each other. We must be very careful. We have to think inclusively, act honorably and trust we are doing the best we can. Mistakes will be made which will feed fear and perpetuate stereotypes. We must speak out and educate ourselves. Fear is a smoke screen that tests our strength, wastes

our time, and distracts us from building unity in our tremendous diversity.

The 1993 March on Washington for Lesbian, Gay and Bi Equal Rights and Liberation is for everyone. Get involved locally. Get involved in making a difference. Get involved in making history. Dare I say, witness the birth of the National Lesbian, Gay, Bisexual and Transgender Movement in Washington, April 25, 1993? YES I DO!

—The 1993 March On Washington For Lesbian, Gay and Bi Equal Rights and Liberation: 1-800-832-2889—



THE BI-COASTAL BISEXUAL CARAVAN IS LEAVING FOR THE 1993 NATIONAL MARCH ON WASHINGTON FOR LESBIAN, GAY, AND BI EQUAL RIGHTS & LIBERATION! Campers, cars, RV's, motorcycles: Join us as we travel from Los Angeles on April 10, 1993, via San Francisco on April 11, on a cross-country trek to the March on April 25th. 1,000,000 (that's ONE MILLION, folks) are expected to converge on Washington. Participate in Bi Pride & Visibility. Interested participants, bi-supportive people who live along the tentative route (Interstate 80), and those willing to help plan the excursion can write to: Caravan, c/o Keleigh Hardie, 19223 Cantara St., Beseda, CA 91335. Help! I've never organized anything like this before!

Anything That Moves

Donald Masuda—Co-founder, Gay Asian Pacific Alliance
Roma Guy—Founder, San Francisco Women's Building
Paul DiDonato—Director of Public Policy, AIDS Legal Referral Panel, San Francisco
Michael A. Schemm—Co-Chair, Seattle Municipal Elections Committee of Gays, Lesbians and Bisexuals
John Wahl, Esq. and Walter Parsley, Esq.—Gay, Lesbian and Bisexual Voters Project San Francisco
Donna Ozawa—Co-founder, LYRIC (Lavendar Youth)
Kelly Locklin—Co-Chair, Lambert House Steering Committee: A Gay/Lesbian/Bisexual Youth Center, Seattle
Arlis Stewart—Gay/Lesbian/Bisexual Youth Program Director, American Friends Service Committee, Pacific Northwest Region
John Selden Wilhite and Mark Baldwin, San Francisco AIDS Foundation
Penelope A. Chronis, Simeon White, and Judith E. Stevenson—Lesbian/Gay Advisory Committee to SF Human Rights Commission (SFHRC)
Cynthia Goldstein, Esq.—AIDS Unit SFHRC
Larry Brinkin—Sexual Orientation Discrimination Unit, SFHRC
Dorothy Alison—writer/poet
Allan Berube and Gayle Rubin—historians/writers
Pat Califia—writer/poet
Eric Rofes—activist, writer
Tede Matthews—activist, writer, poet
Jeffrey Escoffier—Publisher, **OUT/LOOK**
Kim Corsaro—Editor/Publisher, **San Francisco Bay Times**
Jan Adams—Editor/Publisher, **Lesbian Connection**
Blackberri—singer, songwriter, poet
June Millington—singer, songwriter, musician
Judith Kate Friedman—singer, songwriter, activist
Nancy Stoller—Professor UC Santa Cruz
Carter Wilson—writer, Professor of Community Studies, UC Santa Cruz
Mark Collingsworth—President, Gay/Lesbian/Bisexual Student Union, California State University Northridge
Jeff Hagen—Director Associated Students, University of Washington Gay/Lesbian/Bisexual Commission
Jeremy Black—Columnist, University of Washington **Daily**
Guy Caspary—University of Washington Gay/Bisexual/Lesbian Association
Ron Whiteaker—Owner, Beyond The Closet Bookstore, Seattle
Joan Jett Blakk—Drag Activist, Presidential Candidate for Queer Nation Party Chicago
Connie Norman—AIDS Diva, radio talk show host, Los Angeles
Ken Jones—Alice B. Toklas Lesbian/Gay Democratic Club
Albert Lucero, Douglas Conrad—East Bay Lesbian/Gay Democratic Club
Marj Plumb—Executive Director, Lyon Martin Women's Health Center
Dr. Diane Sabin—Board Member, National Center for Lesbian Rights
Jean M.B. Genasci—P-FLAG Northeast Regional Director

Those involved in the Endorsement Campaign:
Lani Kaahumanu, Josh, Autumn Courtney, Naomi Tucker, Maggi Rubenstein—San Francisco
Michael Ambrosino—Portland
Dawn Palmer, ben e factory—Seattle
Brenda Howard, Danny Blitz, Ben Silver, Sheila Mabryr, Ann Gardner—NY
Ron Owen, Arlene Krantz—Los Angeles
Mark Clark—Miami
Mel Merry—Chicago
Jon Sutton—Minneapolis
Charles Gutman—Rhode Island
Cliff Arneson, Alan Hamilton, Woody Glenn, Stephanie Berger—Boston
Woody Cartright—Philadelphia
Loraine Hutchins, Elias Farajaje-Jones, Michael Beer—Washington, D.C.

A Movement On The Rise

By Loraine Hutchins

Bisexuals are one of the groups most severely affected by the AIDS crisis. Yet out of the pandemic's sorrow and lessons a new bi pride and identity emerges. From Seattle to Austin and Minneapolis, from Miami to London and Berlin, people are now organizing as bisexuals, in both the gay and hetero communities. This cross-national network of social groups, conferences and publications has flourished since the 1987 March on Washington for Gay and Lesbian Rights, when a national bi contingent first gathered to march and remember all those memorialized in the Names Project Quilt. A growing insistence from bisexuals, both within and outside the gay community, that the bi identity is real, and not adequately addressed by either the straight or gay label, has also helped bring this new bi movement into being.

In 1990, the first national conference of bisexuals convened in San Francisco with nearly 500 people in attendance. Between 1990 and 1991 three anthologies on bisexuality were released and presently, five more are in progress while two previously-written books are about to be reissued in revised second editions. Last August BiNet USA, the first national bi membership organization, was formally chartered. In October the First International Bisexual Conference convened in Amsterdam. Who are some of these bi activists and how do they see the emerging bi movement?

"This new bi visibility is especially evident on an increasing number of college campuses," says Robyn Ochs, editor of the **International Directory of Bisexual Groups**, published by the East Coast Bisexual Network in Boston. "Over 130 U.S. campuses now have groups which include the 'b' word in their title and purpose."

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"I've identified as bi since 1985, but this is the first year I've ever felt any kind of community with other bi's," says Andrea Cookson, who co-facilitates BiWays, a Washington, D.C. bi support group, with her husband, Kelly. "Two years ago I marched in the San Diego gay pride parade and felt invisible as a bi. Now all these people are saying, 'Yeah, you're bi? Me too!' Others besides me feel safe enough to come out bi now. I don't feel so alone."

Illinois psychologist and professor Dave Matteson agrees. "My bisexual identity is becoming more important to me than actual concurrent bi behavior. Is it age or am I becoming more political? I used to call myself 'bisexual' when speaking to gays, but 'gay' when speaking with heterosexuals, in order not to minimize the homosexual connection. Now I call myself bi in both groups, to emphasize the diversity of lifestyles."

Upstate New York AIDS activist and counselor Ganapati Durgahdas believes bisexuality has become more accepted among the radical elements of the gay community this year. "However, Durgahdas, a Jewish Puerto Rican by birth who's explored Buddhism and Hinduism as an adult, says he's "discouraged and depressed right now by the desexualizing influence of all religions and political groups." He fears that with the present economic downturn "the left as well as the right will become more anti-erotic. There's a strong Puritanism in this country, even among progressives. I organize as a bisexual because my own personal freedom feels narrowed, even worse now than when AIDS first hit."

"Backlash and fear come before acceptance," explains Ochs, founder of several bi activist organizations, and teacher of an undergraduate course on bisexuality at Tufts University. "I see major changes at academic and activist conferences I've attended this past year. There's still the fear that we're either threatening the basic concepts on which gay identity is built, or making the fight for equality a whole lot harder to win. But there's also a new acknowledgement, from gay people, that we have something to contribute too."

On Minneapolis Gay Pride Day, bisexual Elise Matthesen got married—to a man. After finding that "to get a marriage license, the state of Minnesota made us swear that one [of us] was male and the other female, we were reminded that everyone isn't able to have a legal union. We wrote a phrase into our vows affirming our hope that one day all people who love each other can unite legally. Also, I'm losing my hearing. As I do, I become more interested in what celebrations of bi culture are available to me as a deaf person and what celebrations of deaf culture are available to me as bi. There is no word for bisexual in American Sign Language yet."

"What's changed for you as a Maine bi activist this year?" Bobbie Keppel was asked. "My goodness, everything! It's the biggest year since I came out bi sixteen years ago. I've helped change my Unitarian church's national Office of Lesbian/Gay Concerns to include bisexuals, and worked, as a member, with the National Association of Social Workers to have better recognition of bi's and bi resources in their literature too. Last Fall I went to my first Oberlin college reunion in over thirty years. The students recently insisted bisexuals be added to the 800-member lesbian/gay alumnae association and I wanted to celebrate that with them. I also presented classes on bisexuality to social work students and family therapists in Omaha, Nebraska, where my bi daughter lives, and they want me back next year!"

"The discussion created by bisexual feminists is one of the most exciting things happening right now," says Seattle bi activist Elizabeth Reba Weise, whose *Closer to Home: Bisexuality and Feminism* anthology was recently released by Seal Press. "It's because we have other alternatives that we can ask the hard questions heterosexual women don't always seem able to ask. When bisexual identity is informed by feminism it calls into question our fundamental assumptions about sex, gender and the necessity of a bi-polar relationship. Bi feminists are re-opening the discussion about sexism and heterosexism in relationships that's been long gone from popular

feminism."

Indeed, one of the most striking things about the new bi movement is the multicultural and feminist leadership at its core. Many cities have separate bi women's groups. Many bi groups are led by women or by men who have grown up with the women's movement.

Dr. Elias Farajaje Jones was one of the first male "Vassar girls." He now teaches History of Religion at Howard University and recently helped found Washington D.C.'s bi political action group, AMBI. "One of the things I like so much about the bi community is that I finally feel home. It embodies my multicultural, feminist, progressive vision. I've been involved in gay/queer/AIDS activism for years. I lived in the gay community as bi, but identified politically as gay. I hung out with many wonderful lesbians. We had a great time, but still I had no place to be all of me."

"As a man of color it's not just a matter of sexuality and the politics of desire, to me it's also the dynamic of liberation—our whole inter-related struggle. I'm more empowered as an AIDS activist now that I bring up issues as a bi, in people of color communities."

"The movement really has come of age this year," agrees Michael Ambersino, an AIDS outreach worker in Portland, Oregon. "People I always thought were bi—both personally and nationally in various political and entertainment circles—are finally coming out, because they recognize there's a movement to support them. And with the young people I counsel, they don't feel they have to make a choice any more and that takes some of the pressure off them."

Marie Schumacher teaches Catholic elementary school in San Francisco. "Bisexuals being proud of who they are has helped me understand my own sexuality as a straight woman too," she says.

"What impresses me most about meeting different kinds of bi people on both coasts is how their varied lives illustrate the impracticality and narrowness of categorizing people—along any lines, not just sexual. It's a crucial lesson I'm still learning and teaching my students."

The State of the Bi Movement in Federal Republic of Germany:

an interview with Berliner Luzy Haller

By John Rosin

Germany has been spun into a new world role since the Federal Republic of Germany absorbed its neighbor to the east, the former German Democratic Republic. Because of this, and because of Germany's perceived sexual tolerance relative to that of America, **ATM** thought it would be interesting to take a look at the bisexual movement there. It is a new movement relative to that in the United States, and to the struggle for broader gay rights in Germany. In this interview, Berlin bisexual activist Luzy Haller discusses the history of the German bisexual community, and gives her perspective on future directions.

ATM: Could you describe the structure of the bi community in Germany and compare it to what you know about our community in the United States? We have regional as well as city organizations: the East Coast Bisexual Network, the Bay Area Bisexual Network, and the Seattle Women's Network, for example. How does the movement in Germany compare, and because of Germany's compact geography, is it more of a national movement?

Luzy: First, I want to talk about the history and development of the German bisexual community. In the 1980's, a group of approximately twenty bisexual men and women, which I will call here the "old group," hailing from mostly Frankfurt, the Ruhr Valley including Cologne, and Berlin, decided to meet three times a year.

ATM: How did they find each other?

Luzy: Mostly through ads in city event calendars, which is one explanation why nobody came from tiny little villages. They met regularly—a mixed-gender group,

very theoretical in everything they did. They started by formulating a theory about bisexuality. Some of the most vocal members of this group are still members of the present bisexual community. But you can't talk about the movement in Germany. I want to iterate here that there is no movement *per se*. But there is an incipient network.

ATM: Why would you say that there is no movement?

Luzy: Because there are not enough of us to make a movement. When we started the

genesis of your group in Berlin?

Luzy: Some of us read a flyer in a women's bar announcing the formation of a bisexual women's group in the lesbian center. This was something very extraordinary because usually, bisexual women are not included in lesbian communities in Berlin. It came to be because two of the active women of this lesbian center had just come out as bisexuals. Because it was a personal concern of theirs, they organized a group.

But we found that the evolution of the group was arrested because it remained an open group. So we closed it, and organized an informational evening for interested new bisexual women. It was also open to lesbian women who wanted to know more about us and who we were. As a result of this informational evening, we founded a second bisexual women's support group, and now, after three years, there is a third support group, which is currently open still.

ATM: But there are mixed-gender groups as well, are there not?

Luzy: In Berlin there are only women's groups. There are regional mixed groups in Frankfurt, Hamburg, Bremen, and Bielefeld-Gelsenkirchen.

ATM: So how are these regional groups intertwined, if at all?

Luzy: The Hamburg group is the central contact for all the other groups. If there is something going on, then the Hamburg group is responsible for giving the information to the other regional organizations. All we have as a national network, and this is precious to us, is a mailing list. After each national meeting, we have a new mailing list. We now have four separate lists.

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Photos by John Rosin

bisexual women's support group in January 1988 in West Berlin, island in the middle of East Germany that Berlin was at that time, we had no idea that there were more, or others, in West Germany forming groups and building networks there, and we didn't even know that there was, or had been, a nation wide bisexual group which met three times a year.

ATM: What was the

Anyway, coming back to the history, the so-called "old group" stopped meeting regularly in 1987. Some time thereafter, they determined that they had reached a plateau, and that the only way to continue their group would be to find new people to fertilize the group, so to speak. So they again put ads in magazines, and one of the women in our Berlin women's group found the ad and said, "look, we should join up with them." So, in 1989, we met with some of the members of the "old group."

We were surprised to find that before us there already had been a group representing a good deal of discussion and energy. For us it was very astonishing; we had never worked with men, you know. Now, I would not say that we are lesbian-identified bisexual women, but some of us are. It was the first time that we worked with men. It worked out very well for us, and so we decided to have the next meeting in Berlin in December of 1989. This was about the time I visited San Francisco and met people in the Bi-Friendly group. Holding national meetings was very important for us in Berlin because it widened our horizon to see that there is more than Berlin, that there is a lot more going on in Germany. We Berliners tend to be a little bit arrogant.

ATM: What do you think deterred the blossoming of a full movement? Is there some sort of barrier in Germany that needs to be broken through? Perhaps people with same sex attractions are more accepted in Germany because of the historically recent persecution by the Nazis, and so outward persecution is taboo, so there would not be the impetus to a movement that we have here?

Luzy: You have the perspective of a San Franciscan, and I have the perspective of a Berliner. We come from exceptional environments. If I think about what it is like being gay and living in a little town or in a village, it's completely different. I don't think that gay people are more accepted in Germany than they are in the U.S. But the problems in building a bisexual movement are more difficult to explain. I think, first of all, before you start "moving," you have to have an identity. And it's

very hard to find an identity as a bisexual. We all tend to go either/or and not stay in the middle. As a bisexual, you have to stay very strong, and very conscious to demand a place between the either/or. Now that I have been working for four years as an active member of a bisexual group, I see that even we who identify automatically as bisexual women have a lot of difficulties in defining ourselves. The moment you have a girlfriend (and I had a girlfriend for three years) I was lesbian in a way, and I lived in my lesbian community. I still said I'm bisexual; I didn't lie and say I was a lesbian. But I think that if you don't live a parallel bisexual existence, but rather live it in serial alternation, it's very hard to find an identity in the middle of it.

ATM: As soon as you have one partner, you tend to get pushed in one direction or the other, and it's hard to keep an identity; and without an identity, there can be no movement.

Luzy: You must feel very strong, and you must have a very strong spine to stand up for yourself and say, "but I am bisexual." I would prefer to say "I am sexual, no matter what." But society offers me two drawers: that of heterosexuality or that of homosexuality and I never felt comfortable in either. Funny, the only people I feel comfortable with are bisexuals. Bisexual people are the most open and most liberal people I know, accepting of a lot of extraordinary sexual behaviors, including sex changes and cross-dressing. I like that openness very, very much. So I have no difficulty in defining myself as a bisexual. What makes it difficult is if I see that there is only a small number of people who share my feeling. The stronger a community is, the better you can stand up for yourself. Sometimes I think it's very exhausting. I associate with mostly gay men and lesbian women. I know very few heterosexuals. The heterosexuals I know are O.K. people [laughing]. They are open, they know how I live, they know who I am, and they accept me. They don't have to live my lifestyle, but they accept me.

I have a hard time with gay men and thankfully now I have a copy of the book *Bi Any Other Name* which I have offered to my friends to read. The piece entitled

"Bisexual Myths and Realities" in the book is so convincing that two of my friends who have read it said that now they understood a lot better, and sort of apologized to me. But mostly I feel that gay men are laughing at me or angry with me, because it must be some weird thing to confront a gay man with the possibility that there may be a little bit of bisexuality in him.

I think it is very hard to identify as a bisexual, and a lot of people are not very strong. They prefer to hide in another community and occasionally act out their bisexuality, but they would never stand up for it and walk on the street saying, "look at me, I'm bisexual." A woman I know confided in me, because she said she could tell no one else, that she was in love with a man. Because she is in a lesbian community, it's a big deal. She talked to me and felt relieved, but she could never have the trust to do that with someone in her own community. It's a political identification to say that you're still a member of the lesbian community even if you sometimes fuck a man.

ATM: Especially in the German culture, where everything is so utterly fundamental and having to do with principle.

Luzy: Basically, yes. I should say that I see a difference between bisexual people I know here in the United States and those in Germany. People in Germany are more readily given to thinking in political terms. Before they do something, they discuss it—sometimes for years. Basically, they discuss it but not do it.

ATM: Would you say that the German community, to eschew the word "movement," is currently stalled, or is this rather an incubation period?

Luzy: Remember I said that in 1989, the "old group" in West Germany reached out, whereupon our Berlin women's groups met with them. In our meeting in Bremen, we decided that we were bored and could not go on with these "self-discovery" meetings. We had to find another way and subsequently met as a public information group instead. We feel that there is no way to enlarge a movement except by going public, and finding ways to subdivide the work. We are just a handful, and Germany is not so

very small.

ATM: *In population, it's a third the size of the U.S.*

Luzy: Yes, in population, that's right. And the few of us cannot carry all of this work on our shoulders. The only regional group which is very stable at the moment is the Berlin women's group.

And one of our most visible male activists, Hartmut Davin, is only a single person with no group of his own. There need to be more people willing to take the time and the responsibility to go out into the public. But that's like another "coming out" [for these people].

ATM: *From what you are saying, the German women have come a lot further in the development of a bisexual identity than have the men. You said that Hartmut, in Berlin, is basically one person. And with Berlin, we're talking about a city like New York. And to have just one bisexual man be the movement...*

Luzy: O.K., no. There was a bisexual men's support group after the Berlin meeting in December 1989. They started a group; and I don't know what they did wrong, these boys. They got stuck after two months, and so they invited us women one evening to help them out. And we met them in a gay café in the back room.

There were quite a lot of men ranging in age from 20 to 25. The leader, Benno had been trying to stabilize this group. But no way. They couldn't deal with it. I don't know why. Maybe men have a hard time opening themselves up and talking about what's really moving, and so on. In any event, one by one, they left the group, leaving just a few who gave up after a while.

ATM: *Can you tell me about the structure of your national meetings?*

Luzy: They take place twice a year, on the weekends. The last one, in Bremen, was the biggest, about 44. And for the first time, parents could participate, because child care was provided.

We start on Friday with introduction of the program, games, and sometimes dancing. Saturday we have four or five different workshops. We have workshops, like "My Own Biography as a Bisexual," expressed in paintings or in ceramic work,

things like this. Also, we always take care that there is a physical relaxation workshop, like massage or body painting. Some of the themes of the workshops are, for example, "Bisexuality and Jealousy," or "Bisexuality and AIDS," something which is very new to Germany, in part because some people are still not very conscious of it. Our government had a big AIDS awareness campaign on television; in brochures; in newspapers; in magazines. So sometimes I think people feel that the government has done enough, so it's not something for which they are personally responsible to deal with.

ATM: *Do you have connections to groups in other countries in Europe? Or are you isolated?*

Luzy: We're isolated. I'm sure that Cologne must have some contact with the Dutch bisexual groups because of its close proximity to the Netherlands. But we don't. "We" is always "Berlin," right?!

ATM: *Do you expect changes, or have you seen any changes, since there is unrestricted travel within Germany following the reunification?*

Luzy: Well, there was contact to a bisexual group in East Berlin. This group met once a month at the Sunday Club, a gay and lesbian club. Some of us invited them to a national meeting in Gelsenkirchen. There was a money problem for the Easterners, so we gave a couple of them scholarships. One woman, Pirka, came, who was very nice. We found that in the East they had the same experiences we have had. They are ignored. They are tolerated but not very much respected. The gays and lesbians look down on them, but nevertheless, they had regular meetings. And I thought it was great. I would never have expected a bisexual group in East Berlin. At the next meeting, in Bremen, Pirka came with her husband and two kids, and there was a bisexual triad, a guy and two women. I thought, this is great, we're so well known that these people from Rostock [on Germany's Baltic coast] had heard of us. I don't know how they heard about us, but...

ATM: *Was this just the initial contact after the borders*

were opened, or has it solidified?

Luzy: No, we have absolutely no further contact, no groups in eastern Germany, the former German Democratic Republic. We don't even know if any more bisexual groups exist other than the one I mentioned. I doubt it. It was very hard for them to meet, even though the famous "Paragraph 175" [a German law from the 19th century regulating the age of consent for homosexual relations, and as such a symbol of government regulation of sexuality in general, and still on the books in West Germany] had been abolished in East Germany.

ATM: *Do you feel that a German bisexual movement is going to take off soon, or that there is going to be a longer incubation period?*

Luzy: Every time I return home from San Francisco, I feel energized, like a new beginning. And then after a month or two, I slowly come down to German soil, and think, oh, no, the Germans need their time. For example, two years ago, we undertook to write a book. We had so much material together for a book. We have since given up, as we were too many cooks spoiling the broth. Now that I am here visiting San Francisco again, I note that Americans just start acting and see what materializes. This impresses me so much. There is a lot to criticize about that way, but there is also something good. If you start, you don't wait. We invested so much energy and work into the book; we were at the beginning of something, and we gave up. This is disappointing.

The German bisexual movement, as we see here, is one which is growing, but which has many barriers to overcome, including the momentum of the society toward standardization, regulation, and analysis. The extremes polarized so automatically by this approach appear to allow for only a small oasis of grey area, an oasis which some perceive to be a mere mirage. Thus, the principal activists concerned with building the community continue endeavoring to make the mirage a reality. Grey area is, after all, a fact of life for everyone.



The Only Thing Constant... is Change

By Autumn Courtney



After eleven years of organizing, I know that social change occurs when people share their lives with each other. It breaks down barriers. We are exposed to experiences other than our own. It allows us to see past stereotypes and to see others as whole beings. It affects the way we see the world and brings us to an understanding of our differences—it affects our politics. Just as my life has gone through a series of changes so has the face of progressive politics.

I was born in the fifties and grew up in the sixties while living in all-White, affluent suburbs of the San Francisco Bay Area. I watched the civil rights marches and protests on television almost daily, and listened to my parents debate politics. I was encouraged to be politically aware and to believe in the progressive left tradition of politics. By age ten, I had learned that all people *should* be able to do anything they chose to do—even a Black person and/or a woman could become President of the United States. Racism and desegregation were major issues at the time so that when my family employed a Black woman to be our housekeeper, we were being very liberal. What felt very progressive back then seems very racist today.

I turned 14 in 1971, and as the sixties turned into the seventies, hope for a progressive revolution gave way to anger. Blacks fought with Whites over the direction of the civil rights movement; women fought with men for inclusion and leadership; the National Guard ended war protests by killing student demonstrators. My high school experience reflected this tumultuous period. Although the student population was overwhelmingly White and affluent, the teachers represented many races and backgrounds and the curriculum was very progressive. My history classes

presented alternative views. I took two Black Literature classes. We were taught to be open-minded, to challenge traditional thinking, and to question the authority of government. However, as in the civil rights movement, the fundamental causes of racism and classism were not being examined.

In frustration, oppressed people came together around single issues and identities, finding comfort in numbers. "Separatism" gave validation and strength to people outside of the mainstream—Identity Politics was born. This infusion of energy gave a political voice to a formerly apolitical people, and I felt a kinship to those empowering themselves through their identities, even though I was still just a White kid in the suburbs.

After graduating from high school, I began a near-desperate journey to "find myself." I longed to be a part of something. The "me" generation bloomed and the affirmation of identity became an effective and empowering tool for organizing. Consciousness-raising groups were formed by and for women; the gay rights movement flourished on the coasts. "Personal power" and "expression" became buzzwords. I began to question my understanding of myself and my identity.

In November 1978, Dan White, a white, straight, Catholic ex-cop and ex-supervisor, gunned down San Francisco Mayor George Moscone and Supervisor Harvey Milk. On May 21, 1979, White was found guilty of a lesser charge of manslaughter (not murder) for killing the liberal mayor and the gay supervisor. The people of San Francisco were shocked by the blatant miscarriage of justice and the city erupted into two nights of violence, dubbed the "White Night"

riots. Although I had seen reports of riots on the news before, these touched my soul. This was the first I had heard of "gay power" and a "gay community." I felt a connection to these "queers" outraged enough to fight back and I felt the need to be with them.

One year later, after I moved to San Francisco and as I stood on the sidelines watching the City's Lesbian/Gay Freedom Day Parade, I knew I had come home. I finally felt I belonged. The open expression of affection and sexuality, the closeness, companionship, and sense of community—the whole gay experience—spoke to me. Gender aside, I began to identify as gay. Later that year I came to understand my own homosexuality and that my sexual orientation was bisexual. Suddenly my personal life was politicized.

I became involved with the San Francisco Bi Center, an educational and social organization for us and our supporters. It was 1983 and San Francisco was gripped by the AIDS/HIV epidemic. Lesbians and gay men had their own separate communities and were not tolerant of each other or of anyone who was not "one of them." It was not a good time to be an out bisexual. We found ourselves to be a minority within a minority, and the AIDS epidemic grew, bisexuals were targeted as being carriers of the "gay plague." Many of the Bi Center leaders left bisexual organizing to fight for AIDS and safe-sex education. Biphobia surged, membership dropped, and the Bi Center eventually closed its doors in the spring of 1984.

During this time I was involved with BiPOL, the bisexual/lesbian/gay independent political action group, formed in 1983 to meet the need for bisexuals to come together as a political entity. As with other

minorities, identity politics allowed us to claim ourselves, affirm our lives, become visible, educate the lesbian/gay community and mainstream society on bisexual issues.

It also enabled us to confront organizations and institutions that supported or tolerated discrimination against us. For instance, bisexual participation was barely tolerated in the 1983 S.F. Lesbian/Gay Freedom Day Parade. Our contingent was subjected to being spit upon and having objects thrown at us as we marched. We were also booed and hissed and called traitors. I was outraged! As a bisexual, I felt a part of the larger gay community. How dare they discriminate against me for my sexual behavior! It was hypocritical and I set out to change it. After the parade, I joined the Parade Committee in charge of organizing the event and told them up front that I was there to make it more accessible to all who wanted to participate in it.

In October 1985, I was elected, as an out bisexual, as Co-chair of the 1986 Lesbian/Gay Parade and Celebration. Because many people did not approve of my "lifestyle," my bisexual identification was a major handicap. The achievement of being elected came only after devoting three years of very intense, hard work to the Pride Parade and Celebration as well as other facets of the lesbian/gay community. The merit of my work was not allowed to stand on its own, as my bisexual identity constantly brought into question my loyalties and my dedication to gay rights. Identity politics was so strong in fact, that not only didn't the Parade Committee want to work with me, many did not want to work with each other. It became very clear to me that identity politics was hindering progression. The notion of solidarity that I learned from traditional progressive politics, was lost among the divergent groups as race, class, gender, ability and even sexual orientation differences blocked communication and pitted one group against another. If we couldn't get it together to work on a parade, how would we be able to move a country?

With the Parade behind me, I took what I had learned about the importance of coalition-building and continued my political career. I was now better able to work with a variety of groups such as gay republicans,

lesbian socialists, and drag queens. With this new multicultural perspective and a respect for people's diverse experiences, I found a new understanding of myself and of my activism.

I also found that the bisexual movement was growing in the same direction—the celebration of people's diversity as we came together under the identity of "bisexual." The National Bisexual Conference held in San Francisco in June 1990 was the culmination of over ten years of bi activism by organizers across the country. The 80-plus workshops represented the scope of our diversity: alternative lifestyles; marriage and multiple-partner unions; Jewish and People of Color issues; gender identity; the debate over the nature of bisexuality. This occasion brought us together as an identity and pushed us forward as a multicultural movement.

As a liberation movement, we must deal with issues not previously perceived as "bisexual issues," such as internalized and externalized racism, sexism, classism, homophobia, and ableism. Calling ourselves a multicultural movement is not enough. Now the political must become personal.

For me, the conflict between identity politics and multicultural inclusion hit home when I read the essay, "Facing Our Common Foe," written by Angela Davis. In it she stated, "It is no longer permissible for White women to justify their failure to struggle jointly with women of color by offering such frail excuses as, 'We invited them to our meeting, but they just don't seem to be interested in women's issues.'"

As I read her words I felt as though I had been stabbed in the heart. I was suddenly faced with my own unexamined, internalized racism. I honestly thought that in providing the opportunity for people to join the bi movement, they would do so. In realizing my failure to examine my own racism and to understand the particular needs and concerns of people of color, I now began to understand that for many people of color, racism is often their primary concern—not heterosexism as was mine in being a White bisexual. I felt shame and guilt for placing my agenda above that of others.

I began to question my experi-

ence and understanding as well as educate myself about other people's oppressions. In doing so, I saw how all oppressions are linked together. The problems of exclusion now threaten entire movements and have begun to threaten segments of the bisexual movement. Multicultural inclusion is more than tokenism or lip service. To be an effective "leader," I must be responsible by constantly challenging my perspective.

Choosing one identity over another is not easy, especially for those whose physical appearance categorizes them as two or more minorities. A multicultural view is a commitment to understanding that all people have multiple identities, all of which are deserving of equal validation. This understanding has empowered me as I recognize and affirm that I have several identities—not the least of which is bisexuality.

As a movement our people are very different. We comprise all abilities, classes, ages, religious ethnicities, cultures, races and genders. Given these differences, can we come together and work to liberate ourselves from this society's oppression? Can we create a viable feminist, multicultural, multi-voiced bisexual movement? Can we build healthy coalitions of identity groups within the larger bisexual community? Can I, as a White woman of privilege, "lead" with integrity and compassion among such a diverse coalition of people? I don't have all the answers but, in the meantime, by listening, reading and talking, I am becoming the most educated White woman of privilege I can be.

The most powerful experience is the personal, shared with others. We all have something to contribute to the goals of the movement. We all are vital components in meeting our shared vision. Our identity as bisexuals is just the beginning of an inclusive multicultural movement.



Closer To Home

By Elizabeth Reba Weise

The post-Stonewall generation has struggled hard to raise public consciousness about gay and lesbian civil rights, lifestyles and sexuality, and to create a visible alternative to heterosexuality. During the last twenty years, bisexuality became a dirty word, an identity that rock stars and tennis players who couldn't afford to be openly gay used to shield themselves. More recently, however, a bold new movement of bisexuals has emerged, demanding recognition for the truth of their lives—for their attraction to, desire for, and love of both sexes.

My new book, *Closer To Home: Bisexuality and Feminism* is an anthology of twenty essays by and about women who are bisexual. Bisexual women who choose to be only with women; bisexual women who live with men; bisexual women who used to be lesbian or straight; bisexual women who see how the struggle for gender pluralism reflects similar struggles over race and class; bisexual women who debate what sexual fluidity means in terms of everyday life choices. *Closer To Home* is a collection of deeply reasoned and passionately felt essays that breaks new ground in feminist and queer discourse, and speaks to many readers who have wondered where they fit into today's sexual politics and will challenge heterosexual and lesbian feminists alike.

This book is the bisexual community's second anthological volley into the world. The first, *Bi Any Other Name: Bisexual People Speak Out* said we existed; told who we are. Now, in *Closer To Home*, feminist women call into question every assumption about being female, feminist, and bi, lesbian, or heterosexual addressing the fundamental question of feminism: If as feminists we are working to create a world where gender doesn't necessarily define who we are or who we love, just what does it mean to be bisexual?

Bisexuality is about choice.

It's about living the consequences of loving and desiring people of either sex. Very simple. But until the recent rise of a bisexual movement in several Western countries, it was difficult to find anyone, much less a vocal community, who could openly and proudly acknowledge the possibility of choosing bisexuality instead of the either/or of heterosexuality/homosexuality.

The notion of a bisexuality grounded in feminism, and contributing to its meaning, is more resisted and problematic still. Those of us who consider ourselves feminist are excited about the possibilities of a bisexuality informed by the understanding that sex and gender are classifications by which women are oppressed and restricted. We see bisexuality calling into question many of the fundamental assumptions of our culture: the duality of gender; the necessity of bipolar relationships; the nature of desire; the demand for either/or sexualities; and the seventies' gay and lesbian model of bisexuality as a stage in working through false consciousness before finally arriving at one's "true" sexual orientation.

Bisexuals are supposed to be people who can't make up their minds, or who are too afraid to. Because this culture presents sexuality as something essential to our make-up, something we're born with, the idea that it need not be so black and white is threatening. One major argument for gay rights has been, "We're born this way, so you can't discriminate against us because it's not our fault." Suddenly, you've got a crowd of people saying, "Hey, we choose to be this way," and all those civil libertarian arguments fly out the window. We want the right to love whom we choose not because we're forced by our unrelenting biology to choose lovers of the same sex, but because we

don't accept someone else's moral code that says loving women is wrong. As Queer Nation says, "Get used to it."

But it confuses people. They don't know where to put us. A friend's mother accepted her several-year relationship with her lesbian lover as a marriage. But when they broke up and my friend started seeing a man, her mother lost it. "All those years I treated Kelly like a daughter-in-law, and now I find out that you were straight all along!"

I know a woman who was a lesbian for seven years. Then one day she admitted that she desired men. My friend desired men, so she stopped being a lesbian and became a heterosexual. Whereas seven years earlier she had undergone a process of redefining her past through the model of false consciousness, she now did the same thing in reverse. Heterosexual society had wanted her to be with men. When she decided she wanted the company of women, the politic of the times demanded that she choose women over men in all things. What kind of true or false consciousness was this?

For each transformation, she rearranged her interior landscape of desire to conform to outside pressure, which she internalized to the extent that the pressure didn't feel like it was on the outside at all, but coming only from inside of her.

CLOSER TO HOME



BISEXUALITY

&

FEMINISM

EDITED BY
ELIZABETH REBA WEISE

She felt as if there were only two possibilities, so she *had* to fit all her feelings and desires into the narrow confines given her, like Cinderella's stepsisters cutting off their toes and heels to get the glass slipper to fit.

But desire will out. Which is what the voices of the women in ***Closer To Home*** are saying. We choose to acknowledge our desires and *then* find a way to live with them as feminists and as thoughtful human beings.

Bisexuality alone calls these assumptions into question. But as feminist women committed to a radical political theory that seeks to overcome oppression based on sex, we are constantly challenged by our being open to choosing men as our intimate lovers and friends despite the fact that men are the prime oppressors. Patriarchy is the problem, not individual men.

However, men raised under patriarchy are often its servants. How do we reconcile those two seemingly irreconcilable facts?

A bisexual-feminist perspective embraces the reality that sexuality can be a fluid and changeable part of being human. It rejects the dichotomization of politics and desire. This embrace is not always an easy one. Our arms are unaccustomed to opening so wide. But for bisexual women, that embrace is more honest. It means confronting culturally prescribed notions of duality and conflict. Being gay in a homophobic world can never just be a null-state. Being straight is the norm. Lesbianism can be tinged with meaning, danger, fear and no little exultation, but it's seldom an unthinking state. To be a bisexual-feminist woman means to live an intensely examined life.

The women who contributed to ***Closer To Home*** are working toward an understanding of what a bisexual feminism would look like. The essays describe feelings, duty, politics and love. They talk about a fierce desire to live ethically and to have our lives mirror what we believe. They also describe the reality of loving this woman or that man and struggling to create a language that allows us to talk about it.

My book grew from a history of seven years of bisexual organizing. For me, the founding of

the Seattle Bisexual Women's Network in 1986 created a space where I could stop worrying about where I fell in some arbitrary designation of sexuality and start concentrating on what I was about. After a year in the group, Lenore Norrgard and I co-founded ***North Bi Northwest***, SBWN's bi feminist newsletter, to discuss questions of what it meant to be bisexual.

One day Lenore called me and said, "We should write a book together about this stuff." We got together and sketched out a sixteen-chapter tome on the politics of bisexual feminism. We weren't the only ones thinking about it. Seal Press called a few months later to ask if I was interested in working on a book on the subject. That was in 1989. There were many meetings over the course of the next year. Lenore decided to step back in the process and only consult. Seal Press and I decided that an anthology of writings by women on the topic of feminism and bisexuality would give voice to the greatest possible breadth of experience. We limited the book to writings by women because we wanted to address the unique situation of bisexual women caught between heterosexual sexism and the ideological purity of the lesbian community.

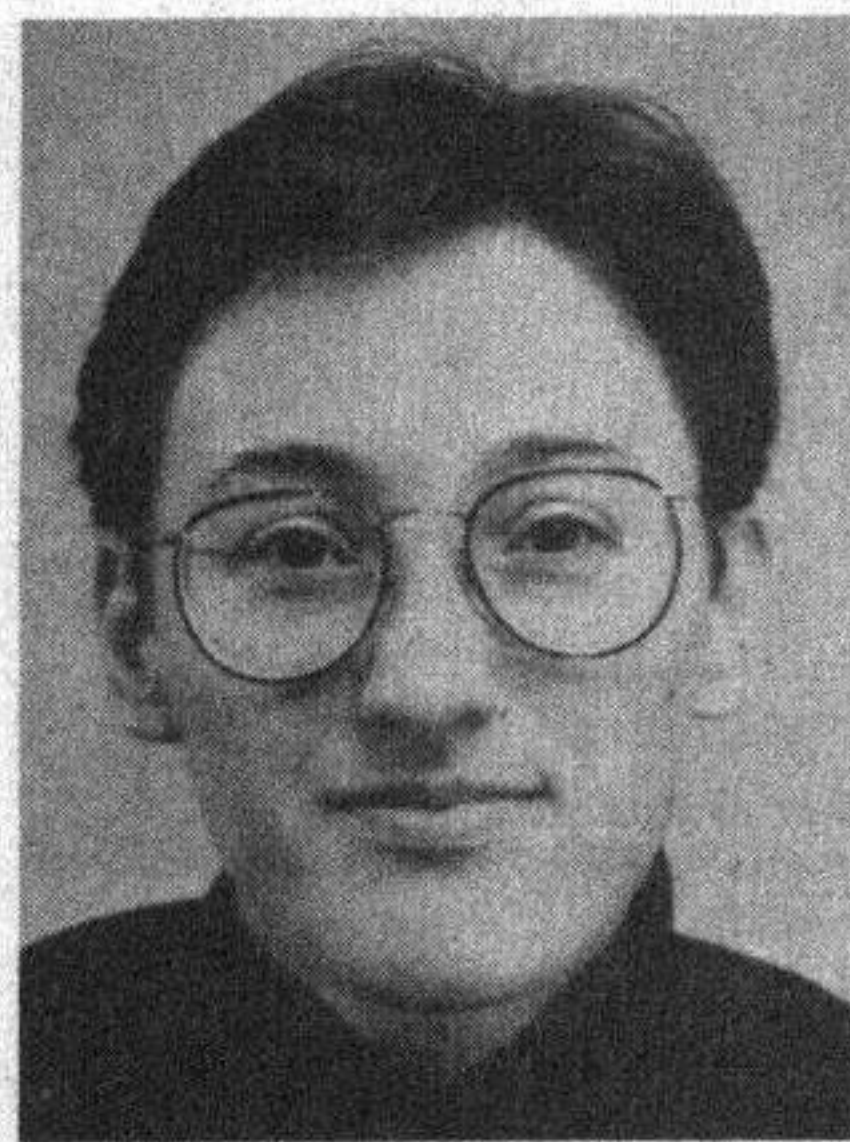
Three years later, the book came into being. The twenty-one women writing in the book ask, and answer, some of the difficult questions that feminism and sexuality raise: how do we live honorably, how do we bring together our desire and love in the face of gendered dichotomies? They reopen a discussion that seems long gone from popular feminist discourse; how do we cope with sexism and heterosexism within relationships?

The women in ***Closer To Home*** give themselves many names. Bi-dyke, bi-lesbian, lesbian-identified bisexual, bi-affectional, lesbian, and formally-lesbian bisexual. Anything but straight. As Margaret Mihee Choe points out in her essay, "identity is that which makes one recognizable to self and other." The plurality of names, and the combinations used, are all attempts in our clumsy and woman-wordless language, to create this identity, to make ourselves recognizable. To

indicate that we, as feminists and women who recognize the realities of sexism and heterosexism, embrace our queerness, our lesbianism, our woman-loving, and also claim and embrace our openness to men.

There are no good words for who we are or what we do. There is no easy shorthand to say what we mean. We are left with cobbled-together phrases, long introductory explanations, frustration, or a combination of these. "Dyke," which to me is a positive word meaning a strong, capable woman who loves women and who doesn't put up with stupidity from men, doesn't have a bisexual equivalent. As the bisexual movement grows, and as more and more people become open to the fluidity it encompasses, perhaps we will find the words we need.

In our writings, and in our lives, we are rejecting the rule set out for us, the rule that says, "Choose only one." We are redefining the world and demanding to be accepted on our own terms. We are creating a place to come home to.



—Slightly adapted from the introduction of ***Closer To Home: Bisexuality and Feminism***, Seal Press, 3131 Western Avenue, #410, Seattle, WA 98121-1028, 206/283-3572, 1992. Submitted with permission to reprint by editor Elizabeth Reba Weise. Weise is one of the founding members of the Seattle Bisexual Women's Network and was the former editor of and a current contributor to their newsletter, ***North Bi Northwest***. She currently works as a reporter and lives in Seattle—

Sex-Positive Feminism Is Not An Oxymoron

By Teresa Ann Pearcey

In no other aspect of life has sexuality played such a central role, yet has been so maligned or ignored, as it has been in the women's movement. In fact, feminism has often been perceived to support asexual or anti-sex attitudes and lifestyles. But, can an asexual/anti-sex women's movement speak to women? Can it garnish a membership sizeable enough to affect the drastic changes needed in this society to ensure all women's rights?

Sexual freedom is not one of the primary rights being fought for in the women's movement, nor is sexual identity as a civil rights issue a priority. I spoke to several feminist women organizers on this issue, including the President of NOW (National Organization for Women), Patricia Ireland.

NOW is representative of the mainstream women's movement in this country. As its leader, feminists look to Ireland to affect its agenda and priorities. I was most interested in questioning her about feminism as it pertains to sexual identity and sexual freedom, especially in light of everything I've read or watched on TV which has stated that Ireland is not heterosexual, as she is married to a man and has a female lover.

In the interview, I suggested she had come out as a bisexual. "No I didn't," she replied. Well, then she was outed by the media, I insisted. Her response was an emphatic "No!"



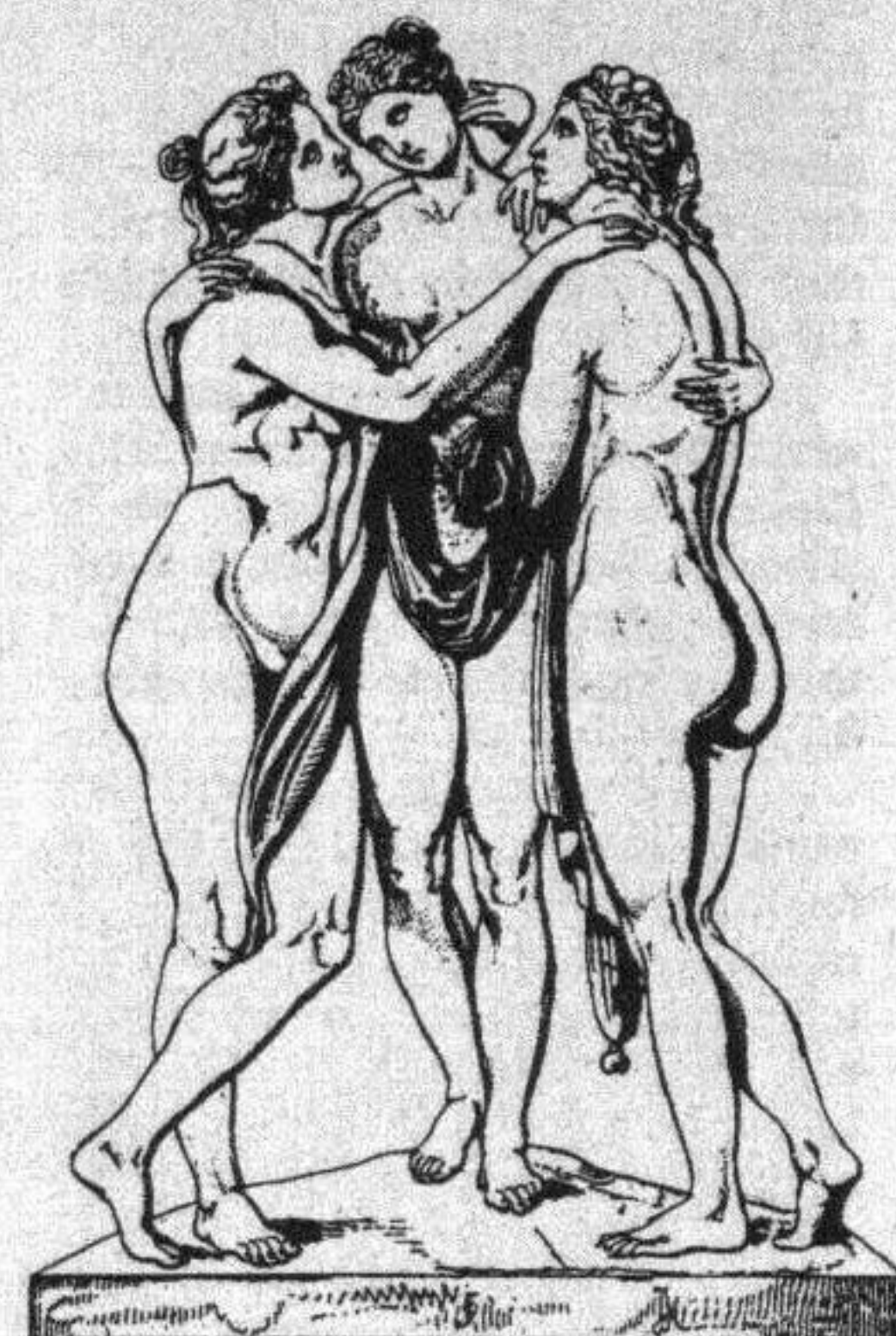
NOW President, Patricia Ireland

because "I don't talk about my sexuality, not in a public sense." She explained her noncommittal stance by saying, "The issue of controlling women's sexuality and of valuing women only for their sexuality goes back, I think, to the time when women's value was based on whether we were fertile and that has colored all of women's experiences."

"When women get close to power someone always feels obliged to reduce us to our body parts. I remember 1984 and the [National Democratic] Convention here [in San Francisco] when Gerry Ferraro was nominated [as Walter Mondale's Vice Presidential running mate]. I thought it was really devastating the next day to see buttons around the city that said 'Fritz and Tits.' And there were allegedly jokes [circulating] like, 'What will happen if Mondale is elected? We'll have three boobs in the White House!' Again [a case in which] a woman is getting too close to power and so immediately those men who felt threatened had to cut her down to size; put her into place."

"I have long been very comfortable with the outward aspects of my life being public. There's never been any secret about that. At the same time I really do think it is characteristic of how people deal with women—they have to try to figure out what our sexuality is before they know how to act," Ireland explained. "I have somewhat enjoyed confounding that. I have enjoyed talking about my family."

But everyone knows that a woman can get validation by being family-oriented. Just how feminist is that maneuver? Placating her insistence to not discuss her sexuality but willingness to talk about "expanding our understanding of family," I asked Ireland how she would expand on the definition of family, to which she replied, "Well, I have defined my own family in my own way without reference to



anybody else's decisions...or to the Church or to the State, or to anybody else's vision of how I should be living my life."

Naturally, my next question would be "and your family is defined as...?" at which point she snapped, "You know, I'm really very tired of talking about this. I have no intention of talking about it anymore," and abruptly walked away. Moments later she returned to apologize for being short with me.

Everything Ireland says about how women are reduced to their body parts and sexuality is true. However, refusing to acknowledge that claiming a sexual identity or fighting for sexual freedom is in itself a political act, confuses identity politics with sexual objectification.

I submit that the need to control and/or obliterate women's sexuality and free-will sexual behavior is the very core of sexism in our society today. But rather than reject the patriarchal "good girl/bad girl" dichotomy that pits women against each other, the women's movement, at least in the mainstream, reacts to it and allows it to continue to control and dictate our every move.

Merlin Stone wrote a marvelous book in 1976 entitled **When God Was a Woman**. In it she examines "the transition from the Goddess religion to the worship of the male deity as supreme and the subsequent

effects upon the status of women." Evidently the patriarchy was preoccupied with establishing the birth line through the fathers and since this was not as easy as determining who the mothers were, women's sexual behavior became the business of government. So important was it to know who the father was and to have sole sexual access to a given female, that anything which would prevent this warranted the elimination of the female in question. Are these not the very roots of misogyny and sexism?

Lesbian, bisexual, heterosexual, sexually overt, celibate, promiscuous, virginal, asexual: these labels have *everything* to do with women's liberation. As long as women can be penalized in any sector of society for their sexual choices, women are not free. A feminist organization that promises equality only to women who hide their sexuality or modify it, isn't feminist at all. It is merely more patriarchal politics, but perhaps wearing a skirt this time. I give NOW points for appointing a president whose lifestyle obviously does not conform to the mainstream and could not be termed as heterosexual, but why bother if you aren't going to go all the way and stand behind the label of bisexual? Call it what it is. Show some courage.

There has been a general disillusionment with NOW for not being representative of women of all races, economic classifications and sexual orientations. Over the years, some have complained that NOW has come to resemble a female version of the "Good Ol' Boy Network." Miki Demerest, Chairperson of the Sex Workers and Pornography Task Force for the San Francisco Chapter of NOW, told me "The feminists breath life into the right wing." She feels that a lot of women left NOW for that reason and the wrong women have been left in control.

In my search for current information on the women's movement I contacted *MS.* magazine. I was informed that *MS.* avoids general articles on the women's movement and confines its subject matter to specific feminist issues and events. To date the topic had been avoided due to the fact that *MS.* magazine is too closely associated with NOW, I was told. All the more reason I would think, to evidence a capacity for

introspection.

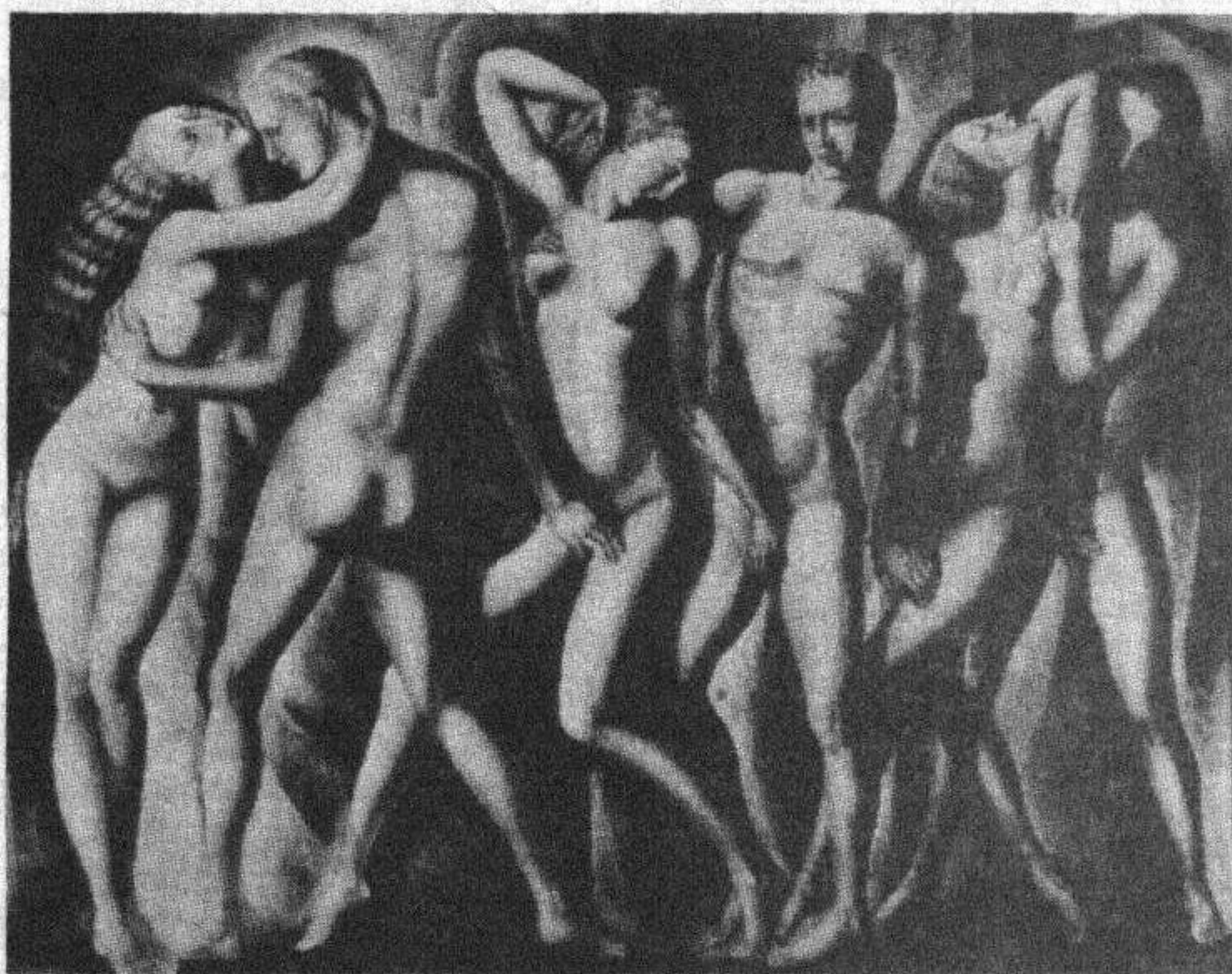
Fortunately, there are a number of smaller feminist movements arising from the need for more diversity in representation and alternatives to the traditional organizational structures afforded by this male-dominated society. As an example, although the informational materials I repeatedly requested from NOW never arrived, I did receive something else in my mailbox: a newsletter from Women's Alliance, a non-profit corporation that hosts women's camps.

Women's Alliance philosophy states "an intention to empower the feminine as a foundation for inner growth, social action, and planetary healing and to call forth the leadership, creativity, intuition, and innate wisdom of women essential to the creation of a flourishing and sustainable future to all." The brochure goes on to say, "Women's Alliance doesn't blame men for what has happened, but we know it is the masculine mind that has envisioned the world that we live in, the progress we have made, the systems that are in place. It is

pushing for more equality. At that point in my life and the life of the women's movement, we had to flip the equation and ask, What is the 'feminine?' What's valuable about it? What do I want to reclaim and honor in myself?"

This is a far cry from the politics of fifteen years ago when I was a budding feminist. The focus then was on how women were no different from men. More and more I'm reading and hearing about groups of women who are rejecting even the basic value systems of this society and attempting to reclaim the "feminine wisdom." Just what this means to individual women varies, but overall there is a belief that women may hold the vital answers to the very survival of the human species, simply because women's voices have been silenced for so long.

The women's movement is near and dear to my heart. I'm not ashamed to call myself a feminist, although many young women today avoid the word. Apparently they are afraid it will make them seem "too hard" or anti-male. Some even say



just natural that at some point these things need to be balanced.

Women's Alliance director Charlotte Kelly summarizes her personal journey as a feminist: "I had been in the women's movement since my early 20's. I spent a lot of time trying to say what I wasn't, fighting against stereotypes of women and

women already have equality, so what are we still fighting for?"

Samantha Miller, Director of COYOTE (Call Off Your Old Tired Ethics, a sex worker's rights organization), and a member of NOW stated at a COYOTE general meeting in May that "two years ago I wouldn't have

continued next page...

called myself a feminist because feminists hate men. Then someone said 'sex-positive feminist' and I thought, I can do that." Although I don't believe the definition of feminist is "man-hater," Miller's viewpoint is probably not in the minority. Her attraction to the term "sex-positive feminist" suggests there is another kind of feminist.

Watching the film, *Rambling Rose*, I smiled upon seeing in the credits that a woman had directed the film. The fact that we can enjoy more films directed or written by women today is a direct result of the women's movement. *Rambling Rose* was directed by Martha Coolidge and stars Laura Dern. It's the story of a sexually free woman living in the depression era. Two of the men in her life, one of whom is a doctor, are so afraid of their sexual attraction to her and of her sexual availability that they label her a nymphomaniac and want to perform a hysterectomy to reduce her sex drive. I applaud *Rambling Rose* for its feminist insight into society's historic role in policing women's sexuality.

Moreover, it is encouraging to see that there are organizers within the feminist movement who advocate the importance of openly including women of all sexual identities and behaviors. This year's Take Back The Night March in San Francisco was a major contrast to last year's due in large part to the efforts of Demerest and Carol Leigh, a prostitute and political activist from San Francisco. This year the "good girls" and the "bad girls" protested for safe streets and an end to rape together. I hope it is a trend for the future.

We need a women's movement that isn't afraid of sexuality. We need to stop judging each other by our sexuality. We need to understand that sex-positive feminism is not a contradiction of terms, nor is it a humorous anomaly. A women's liberation movement that encourages women to be sexual beings in any way we choose, regardless of how offensive it may seem to mainstream society, is simply the only true feminism.

EEEEK!

By Susanna Trnka

"Eek,
a bisexual
lesbian communist freak!"
squawked the woman with the red
white and blue scarf tied
tight
around her throat.
You! You don't belong in this
we-gotta-get-ourselves-heard
(as long as we all say the same thing)
Feminism.
We already HAVE one
black lesbian
physically challenged
lower class member,

We've already NAMED the oppressor
and he's the White
Male
Heterosexual
Protestant
Man
(heaven forbid we ever call him Money)

so all we need is a few folks from
the Other side of the equation.
We don't need any bisexual/transsexual/asexual mixups,
no dual-race pagans,
none of those sexual freaks matching leather with lace,
thinking sexual freedom means something *beyond*
abortion-rights-at-any-cost! (\$300 being about the going rate)
We don't need any out-of-the-box,
read-between-the-lines sisters,
but s'more of those FE-male Senators,
FE-male big business corporate execs,
maybe a couple 'a women in the white house—
(oh we mean two, not Lesbians)

Geraldine, why did we ever lose you?

We're so busy struggling for our right to
wear a tie and sports coat,
have a secretary make coffee
and organize all the paperclips,
live in a three-story house
and vacation on a luxury liner
where some Caribbean/Latina/Asian
woman chages the bedsheets;
we're too busy
moving up the ladder,
to ever look down.

—Susanna Trnka is a student at UC Berkeley, majoring in women studies and anthropology. She is a published writer, including an essay in the anthology *Closer To Home: Bisexuality and Feminism*—



The Natural Next Step:

Including Transgender In Our Movement

By Naomi Tucker

It is logical and necessary for the bisexual movement to include gender politics on our agenda—not just because transsexuals, cross-dressers, or transgenderists are often assumed to be bisexual, and not just because some of them are, but because we as a bisexual movement are visionary in our need and desire to break down dichotomies, creating a powerful and diverse body of queers to smash the heterosexual monolith.

If bisexuality says that gender is not a determining factor of sexual preference, we can take our knowledge one step further to say that gender should not be a determining factor of oppression. Then what we have is a new language and perspective with which to talk about sexism, gender bias in our institutions, and the gendered structure of our society. After all, if our sexual identity can be fluid, why not our gender identity?

Our sexual lives can have a lot to say about gender. When a woman straps on her dildo and fucks me, is that a traditional gender role in bed? If a butch leather daddy is a bottom in bed, if two women play with gender roles in bed, if I flirt with an androgynous-looking person at a café without knowing whether it's a woman or a man, then a serious genderfuck is in action.

Because sex exposes our instinctual desires and the inexplicable, illogical drives that motivate us, I believe that bisexuality has a great deal to contribute to the world. Bisexuals who have had sex with people of different genders have a broader base of sensual experience: to love a body that reminds you of your own; to love a body that is nothing like your own; or to love a body that has something you have and something you don't. Similar things could be said about sex with people of different body shapes and sizes. There is something very powerful about experiencing this kind of diversity in sexuality, which I believe has the potential to carry over into the rest of our lives. These are experiences that teach us about both loving ourselves and understanding

differences.

Gender is a slightly different construct to bisexuals than to monosexual people (hetero or homo). We may be freer to experiment with or cross traditional gender lines in fantasy and sex play because we are comfortable with both hetero- and homo-eroticism. We don't restrict ourselves to the notion that we must choose, "same" or "other," in sex. So bisexuals are in a unique position to advocate for sexual diversity around gender issues, because we feel gender between our hands and on our skin. We learn genderfuck in the breathless moments under the sheets. We teach genderfuck when we talk about our lives without gendered pronouns, bulldozing the assumptions that people would like to make about sexuality and gender.

Some of us are bisexual because we do not pay much attention to the gender of our attractions; some of us are bisexual because we do see tremendous gender differences and want to experience them all. Either way, the concept of gender is inextricably a part of our bisexuality. The mere potential of sex with more than one gender, whether serially or simultaneously, breaks down the social mores that create gender oppression.

With respect to our integrity as a bisexual community and movement, one that is based on defying dichotomies, it is our responsibility to include transpersons in our language, in our groups, in our lives, and in our politics. After all, it was lesbian feminists who came to the "gay" community and said THERE IS MORE THAN ONE GENDER OF HOMO-SEXUALS: INCLUDE US. Now bisexuals are saying to the "gay/lesbian" community. THERE IS MORE THAN

ONE WAY TO BE QUEER: INCLUDE US. Are we going to sit around and wait for every group to point out their own invisibility to us? Do we have to see each group tag its name on to the great alternative-to-mainstream sexuality community, each of us blindly fighting a single-issue battle, before we will realize that we're all in this together? Why can't bisexuals choose to not repeat the mistakes of our forerunners, and take a giant leap forward to embrace others who've been left out of the picture too? There is room for all of us here.

As progressives within queer politics, we bi's should be supporting not only transgender issues but also s/m, non-monogamy, alternative families, anarchy, sex work, radical feminism, HIV activism, disability awareness, sex-positive environments for women—or any other issues that are negatively targeted/ignored within the lesbian/gay "mainstream" and heterosexual communities.

It's time to get past our discomfort. If we sit around and ignore the groups that are invisible within our movements, waiting for them to speak up before we will acknowledge their value and right to exist proudly, then we are committing the same acts of omission done to us by the "lesbian/gay" community. We can learn from the pain of our own invisibility. There is no excuse for a group that has suffered alienation to use what little power it has to make another group suffer. Unless the bi community embraces the cause of other marginalized groups and fights for their right to live alongside and amongst us, then we have learned nothing from our struggle, or from the past struggles of liberation movements.

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The Future of the Family & Fate of Our Children

By Dr. Deborah M. Anapol

"In today's world, virtually all areas of our society are undergoing vast upheavals. In the face of such significant change, it is crazy to think that somehow the home will remain intact and miraculously unchanged."

—written by F. M. 2030

The majority of today's adults were raised in nuclear families where Dad was the bread winner and Mom was the homemaker. Imperfect, yes, but at least it provided most children with a full-time, committed caretaker. With less than seven per cent of today's children growing up in this kind of family, who will fill the roles of housewife and mother?

Current socioeconomic conditions have not been kind to families. Neither have they benefitted children, who now comprise the largest class of people living below the poverty line.

The nuclear family is a fragile organism. Created for the Industrial Age, it has been viewed in economic terms as a mechanism whereby the husband's wages subsidized the unpaid support services provided by his wife. Today this subsidy has been withdrawn. Vulnerable to the stresses of the Information Age and no longer financially viable, for better or worse the two parent/one wage earner family is a dead duck. What will replace it? What should replace it?

Ask a group of conscientious parents what kinds of conditions are optimal for raising children today. They will unfailingly mention plentiful, unhurried time with nurturing adults, lots of love and physical affection, freedom and space to roam and the presence of extended family or other caring adults. Any reasonable

person who gives the matter sufficient thought would agree that these should be our design criteria for the 21st century family.

What kinds of conditions are typical today? There are two-career families, single-parent families, blended families, abortion, infant day care and latchkey children. While the old nuclear family was as often violent, authoritarian and abusive as it was peaceful and supportive, these modern adaptations leave a lot to be desired.

As sociologist Arlie Hochschild demonstrates in her recent book, **The Second Shift**, women are still doing the lion's share of housework and child care, but now they are trying to squeeze it in on top of full-time work outside the home. Time becomes too scarce to tolerate a child's dawdling, nerves are frayed, and stress and fatigue are constant facts of life for children and parents alike. Meanwhile, quality day care is both scarce and expensive. Child care workers are among the lowest paid of any occupational group, leading to frequent turnover and minimal selectivity.

This is not to criticize women for neglecting their duty as mothers. In many cases women have sought power outside the home precisely because they were concerned with the fate of their children. And men, too, bear equal responsibility for the next generation. My point is that these failed experiments are not the product of our best efforts to design a family that works for everyone, rather, they are an accidental by-product of the war between the sexes. We can and must do better.

What kinds of family situ-

ations are optimal for raising children? What alternatives are there? What kinds of family structures meet our design criteria? How creative can we be in finding answers?

While there may be many possibilities, I admit that I favor a seemingly radical solution. This solution incorporates traditional family values into a new cultural form which not only holds great promise for children, but could meet the needs of today's men and women, and the planet, too. I have called this form "cellular family," "expanded family," and more recently "combination family" or simply, "combos." The combo family concept goes a long way towards making lots of things work that currently aren't working.

First let me describe what a combo family is and how it functions. Three to eight adults, of any mutually agreeable age and gender mix, form a marriage-type partnership. Possibly they incorporate or form a family trust, since there is no legal means of marriage for more than two people in the United States. They live with their co-parented children in one large or several adjacent houses or flats. They share domestic and economic responsibilities, just as an old-fashioned family does, but there are more hands to join in the work and the fun! Impossible? Too complicated? Unworkable? No more so than our current arrangements! Combo families may seem like a big leap on the evolutionary path, but consider the advantages for children.

First, with three to eight adults per household, one or two would very likely be willing and able to stay home and care for the family. This might be a younger person not yet decided on a career path, or an older person ready for a timeout. Or an earth mother/father type who prefers full-time homemaking. Alternatively, each adult could take one or two days a week or a few hours a day of "mother duty." As any parent can tell you, raising children is one of the toughest jobs around. You're on call three hundred and sixty-five days a year, 24 hours a day, with no vacation and no sick

leave. Sharing the load of rearing children with several people means less stress and less burn out without losing any of the rewards. It also means more loving, hugging and lap sitting, and higher quality parenting for the kids.

A combo family could also provide siblings for those who would otherwise be the only child of a couple. It would provide a safe and inexpensive alternative for infertile couples. Combo families would make it easier for women to give birth to children during their prime childbearing years without totally sacrificing education or career, and without depriving the child the value of more mature parents.

Multiple parents could also reduce the incidence of abortion by helping more women to have children without taking on impossible financial burdens or sole responsibility for their offspring. Combo families would benefit children financially. With both multiple wage earners and full-time parents, a combo family could earn more and spend less, resulting in a higher standard of living for the entire group. Many consumer items could be shared and others purchased at quantity discounts. Group bank accounts would command better terms for borrowing as well as saving. If one parent died or became unemployed or disabled, other members of the combo family would still be able to provide for the children.

Communal living is also ecological, so more people could live better while using fewer resources, preserving the planet for future generations. Living intimately with a group would give children (and adults) the best hands-on education in cooperation, tolerance and sharing. The combo family might make it possible for families to once again settle permanently in a community and put down roots. Multiple wage earners would allow combo family members to refuse employer-generated relocation. Individuals who choose to temporarily relocate

for career opportunities could leave without disrupting everyone else and still return to a home base.

Children could be much better educated in combo families as well. With a larger number of adults pooling their resources and their expertise, children would have direct access to a diverse group of tutors as well as educational software, videos and databases. The greater resources of the combo would make home schooling or private schooling a viable option, as well as making adequate funds for college more available. Emotional development would also be enhanced as children gained more exposure to a variety of personalities and coping styles. Multiple parents and siblings could defuse the often unhealthy intensity of the one-on-one parent-child bond, reducing the incidence of symbiosis, child abuse and adolescent rebellion.

So far, we've been focusing on the benefits of combo families for children, but this kind of family has many attractions for

several parents, and more role flexibility. What about the sexual arrangements?

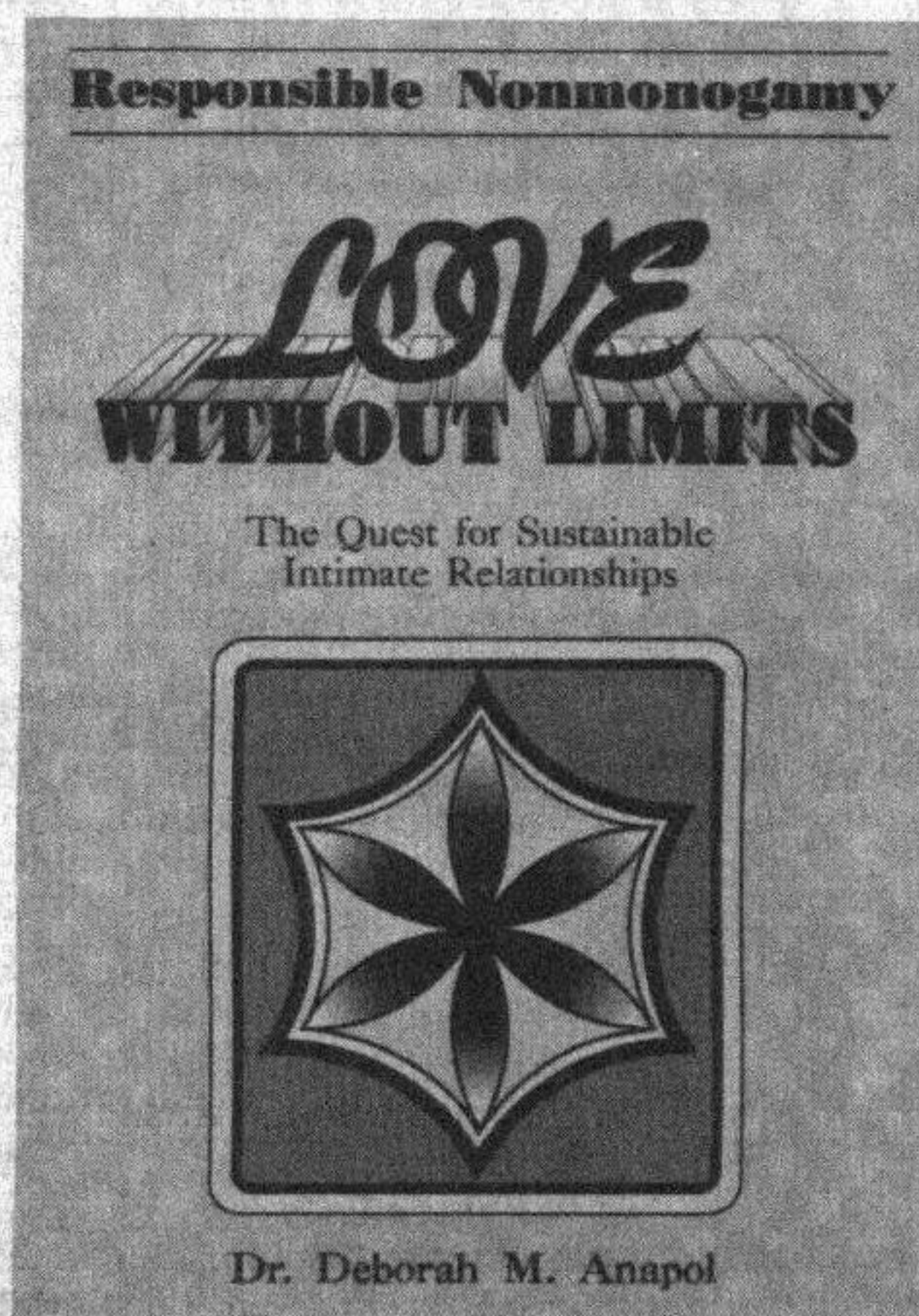
The combo family offers an opportunity to create a better family design for maximizing the beneficial aspects of adult sexual love as well as for raising children. Currently, monogamy is the only lovestyle considered legitimate by our culture, even though the evidence clearly indicates that humans are not monogamous by nature. The reality is that the majority of husbands and wives have extramarital affairs and often get divorced as a result. In fact, one form of polygamy, often called serial monogamy, is now the most common form of relationship found in our culture. But divorce and remarriage are extremely stressful for children as well as their parents. Might there not be a better way?

Monogamy has not always been the only sanctioned form of marriage. Group marriage was favored in the ancient goddess cultures. In biblical times, polygamous arrangements were permitted for highly placed males; while faithful 19th century Mormons were encouraged to take as many wives as they could support. This practice was also common in China and Southeast Asia until fairly recently and continues in the Moslem world today. In Tibet, women can have multiple husbands, but polygyny has been far more frequent than polyandry in cultures where male dominance is the rule.

Infidelity destroys relationships by lies and deceit, while polygamy for men only discriminates against women. What if we make available relationship designs which offer both men and women a good measure of security and freedom, of choice and commitment, of stability and excitement, of depth and diversity? What if we combine sexual honesty with equal opportunity?

One such design is called polyfidelity. In this relationship

continued next page...



adults as well. We've already mentioned a higher standard of living at lower cost, the support of

form, a small group of emotionally mature adults agrees to limit sexual expression to their group of primary partners. There are no special subgroups, such as a couple, within the group. New partners can be added only with everyone's consent. A polyfidelitous design conserves and multiplies the powerful sexual energies of the group. This abundant loving energy can then be used to nurture the family's children or directed toward service in the outside world. Abuse, particularly sexual abuse, of children would be unlikely in a polyfidelitous family.

Wouldn't sexual jealousy be a problem? My personal and professional experience suggest that jealousy is far less likely to cause trouble in polyfidelitous families than in would-be monogamous couples or in open relationships. Couple boundaries often give rise to conflict in communal living environments, and stop the flow of energy within the group. The "open relationship" design, where individuals are encouraged to form sexual liaisons outside the primary partnership, often bleed off energy from the group. Consequently, "open relationships" can be unstable and excite jealousy rather than creating synergy.

In contrast, the polyfidelitous design provides a secure and supportive atmosphere in which to overcome any lingering fears about sharing lovers. Multiple committed partners make possible a rich variety of quality erotic experiences without the need for promiscuity. Particularly now, with the threat of AIDS, polyfidelitous combo families provide a safe and wholesome alternative to clandestine affairs and casual sex. This type of lovestyle is ideal for bisexuals, but can be strictly heterosexual or homosexual as well. And it may turn out to be a better design than the nuclear family for the majority of men and women whose behavior indicates that they are polygamous at heart.

Still unconvinced? Well, it's true that the only conclusive test of the combo family concept would be to integrate it into our culture on a large scale and observe the results

over several decades. This glorious experiment has yet to get underway, but a handful of pioneers have begun to blaze the trail. We may welcome this evolution of the family or we may resist it, but we must begin consciously choosing sustainable family structures which support the welfare of our children, or we risk the very survival of humanity.

—Dr. Deborah M. Anapol is a visionary writer, healer and teacher who believes that revitalizing the family and community life is the most critical—and most neglected—task facing our species today. Since 1983, she has led groups and workshops for people interested in exploring responsible nonmonogamy and she is the founder and director of IntiNet Resource Center. This essay first appeared in IntiNet's newsletter, *The Truth Seeker*, and was submitted by the author. It is reprinted with permission from her book, *Love without Limits: The Quest for Sustainable Intimate Relationships*, (published by IntiNet Resource Center, 1992)—

Family Resources

Love Without Limits contains a resource listing of groups, networks (including computer bulletin boards) and publications for people interested in alternative family styles and responsible non-monogamy including:

IntiNet Resource Center
POB 150474-L
San Rafael, CA 94915-0474
415/507-1739

A national organization providing resources and technical support to people exploring nonmonogamy. Regional contacts are forming support groups in some parts of the country. Membership includes a subscription to their quarterly newsletter, as well as on-line consultation and referrals. Dr. Anapol's book, **Love Without Limits** can be ordered from IntiNet.

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Formed in 1987 as a special interest group on IntiNet, their focus is to support people in exploring committed, multiple, primary, sexual loving relationships. They produce monthly social/discussion meeting and a newsletter/calendar.

Polyfidelitous Educational Productions (PEP)
POB 6306

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808/929-9691

PEP is a non-profit organization whose "major purpose is to produce materials which describe our experiences with group marriage, the theories that have developed from those experiences, and our continuing belief in polyfidelity's viability as a lifestyle for many more people." PEP produces national conferences and a quarterly newsletter which includes personal ads. They publish **The New Faithful: A Polyfidelity Primer**.

Tearing Through The Moon

The hurricane rears:
clouds puff with anger,
shield stars from my red city.

Indoors, I interview
patients with AIDS

Wind sucks at Washington streets,
licks skirts on flame-lipped girls,
gropes at monuments,
crack houses, Congress.

I ask about lymph nodes,
risk factors, depression;
correlate results into papers,
pie charts, presentations.

My own dread roars,
tears at the moon.

My patients have slept with tainted men,
shot retrovirus in scarred veins,
breathed through diseased placentas.

I too have been reckless,
roamed orange city streets,
kissed men in tight pants.

They got trapped
in the henbane of desire.

Wrapped in leaves of death,
they watch for signs,
eat AZT, spray on pentamidine.

I too watch and fear,
insert IVs and start CPR.
After a handshake I wash.
Hands itch. I wash again.

I am no cold planet.
My palm trees bend.
The monsoon batters. Islands of
brittle coral sweep away.

My patients go out into the storm;
clouds blanket the inflamed moon.
Tears heat my skin.

Should I quit?
Stay behind locked doors?

No, I will live through the seasons.
That needle stick innocent—
my blood still tastes negative.

—written and submitted by Elspeth
Cameron Ritchie, M.D., who is
currently the Division Psychiatrist
for the Second Infantry Division in
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Marlene Ritchie M.F.C.C.

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Ask Auntie Margo & Uncle Bruce

What Your Mother Never Told You...



Dear Auntie Margo:

My wife once said, "I wish your penis was bigger." Now I don't feel like I can satisfy her. Does penis size really matter to women?

Charlie
Richmond, CA

Dear Charlie:

That was not a very sensitive thing to say about such a sensitive body part. It's difficult to know if this was an idle comment or if she was trying to hurt you because she is frustrated or unhappy with your sexual experiences together.

Penis size matters to some women, while for others, it does not. Usually, what matters is the totality of sexual satisfaction in the relationship.

The inside of the vagina is sensitive to pressure and fullness, so some women may prefer larger penises. To others, a big penis may cause discomfort. And while there are those who like length, others prefer width.

What your mother probably never told you was that most women do not have orgasms from vaginal intercourse alone. Perhaps your wife would like direct clitoral stimulation before, during, or after penetration.

And what her mother probably never told her about are Kegel exercises. They consist of slow or rapid contractions of the pelvic floor muscle (affectionately referred to as the "PC" muscle) which surrounds the vagina, the same muscle one squeezes to keep from urinating. In fact, Dr. Kegel originally created the exercises for women experiencing urinary incontinence and they were also found to be helpful in tightening the vaginal walls after giving childbirth. Women soon discovered that the exercises helped

keep the vagina snug and allowed for squeezing the penis or a dildo during penetration, which enhanced their sexual experiences as well as those of their partners.

Kegel exercises can be done at any time—while driving, sitting at an office desk, on a bar stool, or at a corporate board meeting—because they are easy to do and unnoticeable. First, a woman finds the muscle by contracting the pelvic area as she does when she's trying to "hold it" while in those long lines at public restrooms. The rapid exercise technique is to squeeze and release the muscle ten times, in series of ten. Another technique is to squeeze the PC muscle for ten seconds then relax for ten seconds, in series of ten.

Kegel exercises and penis length aside, it seems to Auntie Margo that most importantly, it is the time for you and your wife to talk to each other. Communicating your needs and turn-ons with one another will provide an increased sensitivity to each other's bodies and egos. This can lead to new and mutual excitement for both of you!

Love,
Auntie Margo

Dear Auntie Margo:

I have always enjoyed talking and making a lot of noise while having sex. My new girlfriend is so quiet that I have no idea if she's enjoying herself or not. Any suggestions?

Janet
Boston, MA

Dear Janet:

Some people are naturally more quiet and may turn inward when feeling turned on. Or, it

may be that she is hesitant to be verbal because what her mother probably DID tell her is that women shouldn't express themselves or enjoy sex "too much."

Assure her that you would love to know what pleasures her and that if she chose to be more vocal, it would make you HOT!

Love,
Auntie Margo

(ed. note: Uncle Bruce called to inform me that he is on a (unauthorized) "sleaze vacation" and is too "busy" to make his deadline. It's not that he doesn't care about his loyal readers, but rather, Uncle Bruce is a paddle pig and knows this is a sure-fire way of getting a good spanking. Rest assured that I've sent Auntie Margo out to drag his ass back home AND that this WON'T happen again!)

What your mother probably never told you was that Auntie Margo & Uncle Bruce are available to answer all your questions on sex, love, relationships, etc. Send them c/o BABN, 2404 California #24, SF, CA 94115. We will only use your initials or a pen name, so don't worry, your mother won't find out...

—**Auntie Margo** (aka Margo Rila, Ed. D.), is a sexologist, educator, and counselor. She is the Training Coordinator for San Francisco Sex Information; on the faculty of the Institute for the Advanced Study of Human Sexuality; founding member of the Bi Center in San Francisco, and of BiTE (Coalition of Bisexual Therapists & Educators)—

—**Uncle Bruce** (aka David Lourea, Ed. D.), is a sex educator, counselor, researcher, author and activist; one of the charter members of the Radical Revolting Sexologists from Hell; founder & co-director of Bisexual Counseling Services; founding member of BiTE; co-founder and co-director of the Sexologists Sexual Health Project; faculty at the Institute for the Advanced Study of Human Sexuality; past president of the Bi Center in San Francisco—



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Coming Out

By Beth Myhr



Few Remember
the ache of
the bud.
What a tense
pain,
that slow
opening!

Ann Landers Gets What She Asks For

Several months ago in her
advice column, Ann Landers asked
her gay, lesbian and bisexual
readers to respond to the question:
"Are you glad you are gay or would
you rather be straight?"

In late April, she printed the
results of her query: "I am devoting
two consecutive days to the [gay]
topic because this issue has
generated more mail than almost
any other since I started writing the
column nearly 37 years ago. More
than 75,000 readers wrote and told
me how they feel about their sexual
orientation. It was 30-1. 'Yes, I'm
glad I'm gay.'" She then proceeded
to excerpt from "...the most fascinat-
ing and revealing letters I've read in
a long time."

Kudos to all of us bi, lesbian
and gay respondents clever enough
to distinguish the joy of gayness
from the wish to be non-gay
because of outside oppression!

Landers concluded by saying,
"...It is my firm conviction that
homosexuality is *not* [her emphasis]
learned behavior, it is genetic. It
can be suppressed but not altered."
Really? No choice, Ann? Here's a
question for you: "If desire and
preference can be learned, can you
really be 100% sure that orientation
is 100% biological?" Send your
response to *Anything That Moves*.
And while you're at it, take your
own degrading test and let us know
if you are glad you are straight, or
would you rather be gay? Inquiring
non-straight minds want to know...

The Fashion Books

By Carolyn Gregory

My obsession started early,
formed by magazines
where huge eyes loomed lush
in a starved body.
On a doll-girl, the short flowered skirt flowed
above the knees like whistles
just as I wanted it for me

but I was fat and left-handed
and nearly deformed

These girls with translucent makeup
lived next to God. Pale-skinned,
they hunched into themselves
like the envelopes for love letters.
When they strutted through Vogue,
their legs were daffodil stems
planted for a queen's vase.

In my room,
I cut out paper dolls, good fairies
to glue in the window.

The older I got, the worse
my obsession grew.
On billboards littered with velvet and lame,
girls made geishas turned
in the aimless poses they assumed;
I thought of little else.

Next to these butterflies, what was wrong with me?
Passivity didn't agree:
models selling leather and cigarettes
didn't talk back
the way I did in class.

Still, flooded by all that light,
they were as pretty as orchids,
cinched in ribbons and miniskirts
like brilliant lampshades for someone's parlor.

As for me, my mother's black sheep,
I was too messy to be chic.
My white collars went gray in the yard,
necklaces snarled in the jewelry box,
I thought I must be the wrong sex
though I admired my own.

—Carolyn Gregory's bio appears on page 59—



Welcome To The Bleeding Edge...

By Emerson St. Claire

Science Fiction—It's not just for geeks anymore! I never imagined I would be seeing this, a science fiction section in a "mainstream" magazine! When I was in high school, the sci-fi and fantasy genre was in the same category as Dungeons and Dragons, a one-way ticket to that netherworld of the teenage social matrix—GeekNet.

Once banished there, you could expect a career of dodging insults, could count on knowing the librarian better than you did most of your teachers, and on trying to convince yourself that the prom was a ludicrous ritual used to humiliate youth. You could be there by committing as slight an offense as being seen with a sci-fi novel in hand. Woe betide the readers of Analog and Asimov's.

Times, however, have changed. Sci-fi has grown up and is breaking out into the mainstream like data over a fiber-optic line. Some of the most cutting edge, in-your-face writing can now be found in novels such as *Neuromancer*, written by that first major harbinger of things to

come—William Gibson.

This is the debut of a new, on-going science fiction section in *Anything That Moves*, and we are happy to announce that we're accepting sci-fi contributions from self-identified geeks and non-geeks alike.

What you can count on seeing in each issue will not be your standard "Clones in Space" story. As this section's editor, I will serve up, for your reading enjoyment, essays, illustrations, reviews and hard-hitting short stories on the bleeding edge of sci-fi. Short stories that will insert themselves into your senses, mutate your perceptions like a virus, and eat through your comfort zones like a petro-metabolic microbe.

To appropriately inaugurate this section, I'm pleased to present a short story by Beth Elliott, a Celtic-warrior-of-a-writer, if I've ever met one. I won't even try to advertise this one. But just one warning: this writer is a professional—don't try this at home. Welcome one and all to The Bleeding Edge. Read 'til it hurts.

Where To Sci Fi?

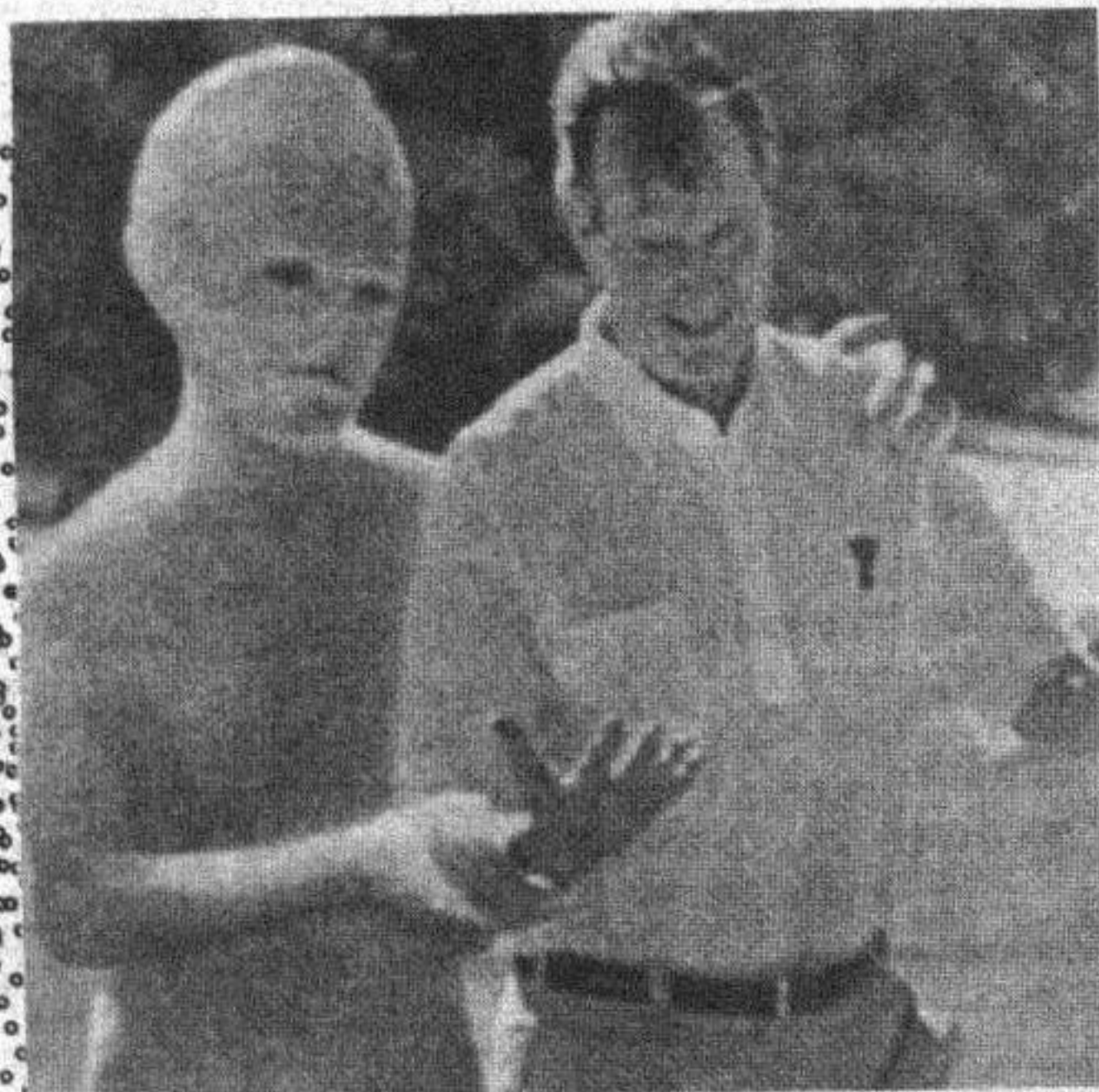
By Kory Martin-Damon

For years now there has been little in science fiction that has been remotely daring. The decades after Harlan Ellison's *Dangerous Visions* anthologies provided almost no progress in the presentation of written controversy by way of topics like sexuality, race, alternative world realities. Reading most of the sci-fi books out now, what one is likely to find is the same kind of stuff that was around thirty or even forty years ago. The styles of writing have changed, have become less formal, but the subject matter, the characters, the scenarios have remained static.

One would expect this to be the case in most fiction, but not in sci-fi. Science fiction represents the future, the realities available to human beings within the given universe. The future can take any path, can move in any direction, can represent anything, and yet in the pages of science fiction it represents what the average reader is supposedly comfortable with. That is not what science fiction should be. It should stretch the limits of the everyday. If the reader wants something comforting and familiar, there is always the fantasy market with its elves, its gnomes, its princesses, and its simplistic good-evil dualities.

Sci-fi must deal with the unknown. What else is the future about? There have been a few authors who have not feared dealing with controversy. They have presented visions of reality and human interactions which are radically different from what mainstream sci-fi offers. Here I speak of such writers as Harlan Ellison, Joanna Russ, Ursula Le Guin, Samuel R. Delany, Tanith Lee, and James Tiptree, Jr., to name but a galaxy.

Of these, Tiptree, Jr. (aka Alice Sheldon) has been my favorite. What made Tiptree, Jr. so extraordinary was her grasp of human psychology. In my humble opinion no one has ever presented



better characters. My favorite short story by Tiptree, Jr. is "Love is the Plan, the Plan is Death." In it, there are no humans. It is the story of the mating of two beings, their brief life together, and the eventual, horrifying demise of one. The amazing thing about this story is that the reader deeply sympathizes with a being whose existence is so radically alien to that of humans. At the time of her death, Alice Sheldon had amassed very little written material. All of it however, is quality stuff; all of it satisfying; all of it timeless, dauntless, and ahead of its time.

Another uncommon scenario is presented in Ursula Le Guin's *The Left Hand of Darkness*. The inhabitants of Le Guin's world are hermaphrodites. They spend parts of their lives as neuters, males or females. One of the flaws of the book is that the author chooses to identify the characters as "he," which may have been done for the purpose of not confusing the reader, but which has the opposite effect. Still, it is an innovative, ground-breaking novel.

Sci-fi does not present many scenarios with alternative gender-role realities. People in the future, in this world as well as in others, are for the most part possessed of single-genders. No one seems even remotely interested in alternative gender realities. Aside from some of John Varley's short stories, almost nothing has been written about transsexualism and gender-switching. Even though transsexuality is a reality of today's world, it does not seem to be a reality in the future.

Alternative sexual lifestyles are also almost nonexistent in sci-fi. I do not speak only of homosexuality. I speak of pansexuality, polyfidelity, bisexuality, and even asexuality. As a matter of fact, homosexuality has been written about in sci-fi more than any of these other lifestyles. Surprising is the fact that the nuclear family seems to be the most viable form of existence in the future and in other worlds. This seems ludicrous in light of the fact that extended families have been the norm in most of history, and in many cultures today.

Samuel R. Delany presented

an interesting variation of the extended family in his novel *Stars in my Pocket Like Grains of Sand*. Here the extended family of one of the main characters, Marq Dyeth, is comprised of both humans and aliens. In this book Delany also hints at human-alien sexual relations. The language and plot get convoluted at times, but it is something Delany likes to do in almost every book. He has a wonderful grasp of the English language and in his hands words dance.

Delany also incorporates Black characters into his stories. This is not surprising, considering Delany is Black himself. I know only of one other Black sci-fi writer, Octavia Butler. It is clear that sci-fi has been basically a White genre. Most of the characters I've come across have been White, many times male. There have been a smattering of Asians, here and there, and some displaced Native Americans, maybe a Black character or two. I have met people of color who are beginning to write sci-fi who are fettered by worries that their stories won't be publishable unless their protagonists are White. There may be truth to this, but things won't change if the status quo is not changed. People like Delany and Butler prove that it can be done.

Science fiction is changing. That's the good news. The cyberpunk movement, spearheaded by writers like William Gibson, Bruce Sterling, Greg Bear, and Pat Cadigan, promises to inject all sorts of glitches into the common "normalcy" package of recent sci-fi. The best part about cyberpunk sci-fi is that it comes sans apology. Realities are presented without long, drawn-out introductions about how this society got this way and what disasters propelled it to become so whacked. In cyberpunk, whacked is normal. If you wear a three-piece suit, have a wife and 2.3 kids, and live in the suburbs, buddy, you are a freak. There is no suburbia in cyberpunk sci-fi.

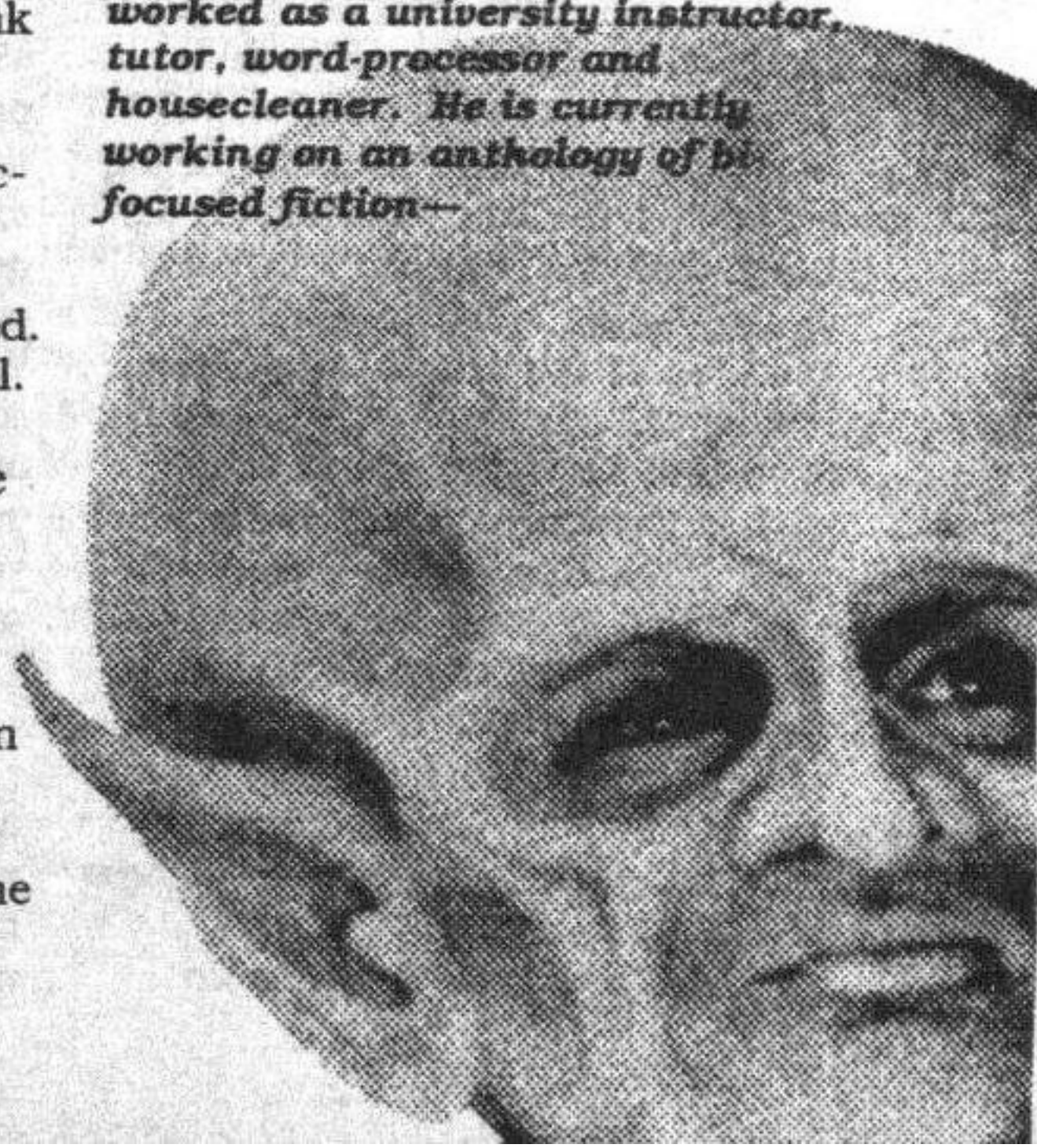
The fact that William Gibson's novel *Neuromancer* won the Nebula, Hugo, and Philip K. Dick awards for novel of the year (1984) only proves how hungry the

genre is for radical change. Gibson's vision of the future is anything but average or comforting. It is eerie, violent, and harrowing. The book itself is brilliant, chockfull of great science.

The best anthology out there today is called *Semiotext(e) sci-fi*, and it contains a lot of cyberpunk. It is in the tradition of *Again Dangerous Visions*. Anyone who reads science fiction who has never read either of Ellison's great anthologies, and who has yet to read *Semiotext(e)*, is not reading science fiction. In the pages of these anthologies is sci-fi written as it should always have been—ballsy and proud of it.

Where *Again Dangerous Visions* was a pioneer and still the best anthology ever published, its attempt at experimentation pales in comparison to the gutsy *Semiotext(e)*. Some of the most tasteless sci-fi can be found here. No stranger worlds is any reader likely to encounter. Sadly, I contemplate when another such anthology will grace the shelves of bookstores. Was all this relatively recent havoc in sci-fi the result of the repressive Reagan years? God, I hope so. It would make the memory more palatable, knowing that during those bleak years controversy shook its ragged fist at the world again.

—Kory Martin-Damon was born in Matanzas, Cuba in 1961. He moved to the United States in 1969. He was educated at St. Thomas University where he graduated Sum Cum Laude, majoring in English. He has worked as a university instructor, tutor, word-processor and housecleaner. He is currently working on an anthology of bi-focused fiction—



DACON AND PYTHIAS

By Beth Elliott

When Pete had finished embracing his friend, he looked around at the domes, the vineyards and the young oak trees spreading forth under the lavender sky. "Home sweet planetoid, eh, Dan? It's beautiful. A little less oxygen than we're used to, what?"

There were flecks of grey in the brows above those eyes, but their twinkle was familiar as Dan replied, "Yeah, it leans toward the Martian side of the scale." He waved an arm even better muscled thanks to the work of a homesteader. "That's where you get that kind of purple tinge. You'll get used to it. Think of how you always went flat out first day on those ski trips we took."

"While you took your time so you could check out the bunny population. Yes, I remember. So funny to think of you as the family man. What happens when you go to market? Still draw 'em like a magnet?"

Dan laughed. "Oh, yeah. The opportunities? Well, were I still interested..." He lifted Pete's bags onto the cart. "But I only really felt I could do that, could be the stud boy I was, when you were around. You made me feel... like I could do anything."

"Go on," said Pete, getting in the passenger seat and turning his head to conceal blushing cheeks. "I thought I was the one who wished we could live in one big house together with whomever we married. Speaking of which, what's this about having to wait to meet Andromeda?"

The cart didn't hesitate starting enough for the frown flashing across Dan's face. "Government!" he said, smiling again. "All of a sudden, some local paperwork couldn't wait. So Meda went off-rock, just for two-three days, and took the kids. She'll be back before you're... she'll be back for most of the fortnight."

"Good," said Pete. "I can't wait to meet the woman who could get you to settle down. Taking good care of you, too. You look healthy. And happy."

"And you," said Dan, slapping a hand on Pete's thigh, "look too skinny. That Janet—she should

stick around at home and feed you. But we'll take care of that. You wouldn't believe the tomatoes we grow out here! You're going to have the pasta of your life. And the wine, Pete—it's every bit as good as I thought I could make here."

"So that's what keeps you out here. With one woman."

"What keeps you on a planet, Pete? In a city? With a wife who's off traveling a lot of the time you're not? And working on a plague you haven't been able to stop after half a millennium?"

"Well," said Pete, "if nothing else, I've got job security." He watched his friend's face as Dan laughed. "And Janet suits me. I'm in love with her—madly, and the passion's still there. We trust each other's having our own lives—and other friends even—because it's so good when we're together. Knowing you, I can't believe you're not envious. That you don't think of it as the perfect arrangement."

"Well, um, yeah, I do. Parts of it, at least." Dan fell silent until Pete commented on the hovercart's smooth ride over unpaved ground, then described, like any rancher might do, the process of picking the right vehicle and bargaining for it. Then he exclaimed about his ranch and planetoid, half extolling its wonders like a tour guide, and half explaining how little terraforming it had needed.

"And it couldn't be better for wine grapes," he concluded as he parked the cart near the main dome door. "It's big enough to keep an atmosphere, but small enough so we get a swing between hot days and cool nights. Ever tasted a real Napa Valley wine? What am I saying—of course you have. It's the same kind of climate. I can't wait to hear how you think mine stack up. Once I get you settled, come on out to the lawn and I'll have a tasting set up."

.....
"I'm starting with two whites and a red," said Dan as he poured samples into two glasses. "A chenin blanc-based table white, to get a market toe-hold, and here's a taste of

that. I'm also doing a special red, blending merlot into a zinfandel."

"That's interesting," said Pete as he swirled the vin blanc in the glass and held it up to the light. "Are you trying to keep the zinfandel fruit, but smooth it out, for a high-end table wine, or something a notch above?"

"Exactly. And it'll let me practice some things so I'll be sure of my skills when the cabernet vines mature. By then, I hope to have attracted enough settlers to make this whole planetoid into a major wine estate—coopers, farmers, the like. They contract their labor like an indenture to earn homesteads, you know. By the time my grandchildren are grown, this will really be something."

"Well," said Pete, "you're off to an impressive start with this." He stopped to sniff the wine again, then take a second taste. "Very crisp, very clean. Green apples and a hint of spice. Sort of blossomy, but not too soft. You've blended in some gewurztraminer, right?"

"Yes. Good idea?"

"Excellent idea. I like how you kept this on the austere side for some backbone." Pete smiled. "I must have trained your palate well."

Dan stuck the long needle of the bottle opener through the cork of the next bottle and started pumping in air to push out the cork. "Well," he said, "I'm hoping this fume blanc will make you proud. Remember the first time you got me to drink a real wine? And I was amazed at how smooth and smoky it tasted? I've yet to find another fume quite like that. I'm hoping I can do one myself." Pete held forth his glass for the next sample, but Dan took it from him, saying, "Here, let me get you a clean one."

He took the glass and set it and his own on the far side of a work table beside the tree under which they sat, next to a pair of work gloves, pruning shears, half a dozen new clothesline ropes and a chalk marker. From the near side of the table, he carefully picked a glass and handed it to Pete. Picking up the bottle with one hand, he casually reached back with the other for a glass for himself.

Anything That Moves

"This is a clean glass?" asked Pete as he watched Dan pour.

"Sorry about those water spots," Dan replied. He watched intently as Pete made a very thorough smelling and tasting. "Well? Am I close?"

"It's... very good. It's close, but..."

"Is something wrong with it?" Pete looked dismayed.

"It's smooth, complex, got great body..." He stared into the glass again. "It's got nearly every element to be your dream fume, but there's one note in it that's off, and I can't quite tell what it is. It's really subtle, but definitely bitter. Maybe while I'm here we can analyze all the elements together."

"I'd like that. Any hint would be appreciated."

"That may be all it takes. Now, let's have some of that red." The red made a much better impression on Pete, and the two men went through the entire bottle while reminiscing about old times. When they'd drained their glasses, Dan excused himself, entered the dome, and emerged with a pot of coffee. "Ready for some of this?" he asked. The next planet in has some great coffee-growing tropical highlands."

"Later for me, thanks," Pete said after a yawn. "I think I'd like a nap. Maybe right here in the shade."

"Pete, have some coffee instead. You can sleep later. Please." Pete looked up at Dan quizzically, caught his gaze turning to one of the wine glasses, and looked at it himself. Crestfallen, he stared at his friend.

"You son of a bitch. You've poisoned me, haven't you?" Dan hung his head.

"I'm so sorry, old friend. It was that, or lose everything. Drink this coffee, please; as long as you stay awake, you'll be fine. But once you fall asleep, your central nervous system will keep slowing down till it's stopped."

Reluctantly, Pete took the cup and started sipping. "It's because I'm infected, isn't it? Your Belt here has an extermination policy, despite all the galactic treaties, right? Don't let anyone off-rock with the virus? They must know it was the lab accident. And because I'm one of the top epidemiologists working on this, and who knows better than to spread it? The stupid, superstitious shits! And why didn't you warn me to stay away?"

Dan sniffed back his tears and said, "I didn't know until this morning. They contacted Meda, and gave her a cover story to get off-rock. She left me a timed computer note forwarding the message they sent her. If I let you get away, I'll lose my charter for this rock and be fined enough to keep me indentured the rest of my life. Pete finished the cup and held it out, and Dan poured a refill. "I've betrayed you, and I won't insult you by asking you to forgive me."

"You prick! I'll never see Janet again! How do you think she'll feel, hearing I've been slaughtered by barbarians?"

"Meda's already sent the message saying you crash landed." Pete drained the second cup, then sent it smashing against the tree.

"Why didn't you wait till my last night here? At least I could have had the pleasure of what was going to be my last visit with you anyway!"

"I didn't have the nerve! It was do it right away, or it would never be done. Now, could you just stay awake? I want to have some more memories of you, even if it's your telling me how much you hate me now."

Pete collapsed back into his chair and started to yawn, then stifled it. "Awake. Hmm. I know!" he said, jumping up again and clutching his arms around Dan, "we can wrestle!"

Dan laughed and started to remark about old times. But Pete with his head start quickly had him in a hammerlock; with Dan holding still so he wouldn't push the arm further, painfully, up his back. It was easy for Pete to take a clothesline and tie the first hand, then grab the other and tie them together. It was puzzlement that kept Dan from resisting as Pete finished the job by tying his ankles to the legs of the table, then running a line around the tree and under his armpits so that he was bent facedown over the table.

Dan felt a tug on the seat of his coveralls, heard the fabric tear and felt fresh air on his butt. Then he felt two fingers below his asshole, something being poured on them, and then one of them pushing at the opening and sliding in. When it exited, he felt both fingers spreading open the hole. "Hold real still," said Pete. "I want to make a few little cuts with your wine bottle opener, but not stab you."

"Ouch!" cried Dan as the needle made its first poke. "What the hell are you doing? OUCH!"

Pete sniffed back a tear. "Sharing something with you," he said, putting the head of his dick up to Dan's butt and gently sliding it inside him.

"No!" Dan screamed. "What are you doing? How can you do this?"

"There was a time," said Pete, his voice wavering, "when I wanted to do this because I loved you." And he kept slowly pumping away.

"Oh, God," Dan cried. "You're killing me, aren't you? Just like I've killed you!"

"Not as suddenly," Pete replied softly, and he began to thrust more intently. Dan kept protesting as Pete's motions became more intense. Hearing Pete's breathing intensify, he knew Pete was on the verge of coming.

"Pete, stop," he begged. "Stop, Pete. Please stop, Pete. I'm afraid. Pete. I'm afraid." Too late. And as Pete gradually stilled, Dan began to cry. Pete withdrew and hugged his limp and dejected friend, then slowly untied him and hugged him again.

"You bastard," said Dan. "why didn't you just kill me? I can't not infect my wife now, not without telling her and ending my marriage. Why didn't you just ask me to kill myself, too? You know I would, will—how can I live with myself, anyway, after what I've done to you?"

Pete spoke softly, nearly whispering. "No, old pal. There's something else I'd like you to do for me. Something else. Because I know you care."

"I guess I deserve it that you've wrecked my marriage now. I've just put an end to yours."

"No, no, no. I don't want you to leave Meda or go celibate or anything. I want you to stay with her and the kids. But when you go off-rock and have all those, uh, 'opportunities?' Take 'em. If you want to remember me, go out and fuck as much of the belt as you can. And if you're fucking someone and it's feeling really special? Think of me."

"Oh, you bastard," said Dan, recoiling. "You bloody bastard. You want me to go on punishing myself, right? Doing that, knowing what I'm doing? To innocent people? And after the way you all go on about what bloody fucking saints the infected are!"

continued next page...

"Innocent?" asked Pete.
 "Innocent? Hey, they murdered me! They made you kill your best friend. And you know how they did it? By convincing themselves the only people with this disease are 'out there,' never anyone like themselves or their neighbors. If this plague is ever going to end, it'll be when people learn, and this will be the hard way, they can't pretend what happens to another part of the human race doesn't affect them. No, I want to go out knowing my killers will face poetic justice. To keep them from doing to anyone else what they've done to me."

"Or to me," said Dan somberly. I'm sorry, Pete. I'm so sorry."

Pete smiled and put an arm around his friend. "Well, old sport, the dangerous duo couldn't hold off the world forever. Come on, let's take a walk. May as well find the most beautiful spot we can for my grave."

Dan reached for Pete with his arm and smiled. "I've already picked out a great final resting place. It's got some truly amazing plots. Come on, I'll give you the best one."

—Beth ("Preppie From Hell") Elliott is a third generation San Francisco Bay Area native. She is a contributor to *Bi Any Other Name* and *Closer To Home*. She has written on lesbian/bisexual feminist topics for *Lesbian Contradictions*, *Off Our Backs* and other publications, and is currently working on a number of experimental erotic short stories—

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Orgasmic Communion

June 30, 1992

You've heard of the Harmonic Convergence, right? Well, this is the same concept, but instead of a global healing meditation, this is a Global Cumming Together. The idea for this event originates from Arizona by people who feel that the pleasure we find in our bodies, especially in this age of AIDS and repressed sexual liberty, is important to affirm through the healthful and connective powers of sexual pleasure.

So, they propose that all those so inclined collectively indulge in their favorite safe, non-coercive sexual activity with or without a partner(s), knowing they do so with a multitude of others at the following times:

9:00 pm EST

8:00 pm CST

7:00 pm MST

6:00 pm PST


Orgasms not required

Portrait of A Marriage

KQED Channel 9, Northern California's largest public t.v. station, will run this three-part "Masterpiece Theater" presentation based on the marriage of Vita-Sackville-West and Harold Nicholson. The story focuses on the couple's early years together and on Vita's infatuation with Violet Kepple Trefusis. Begins Sunday, July 19 at 9:00 pm.


Anything That Moves

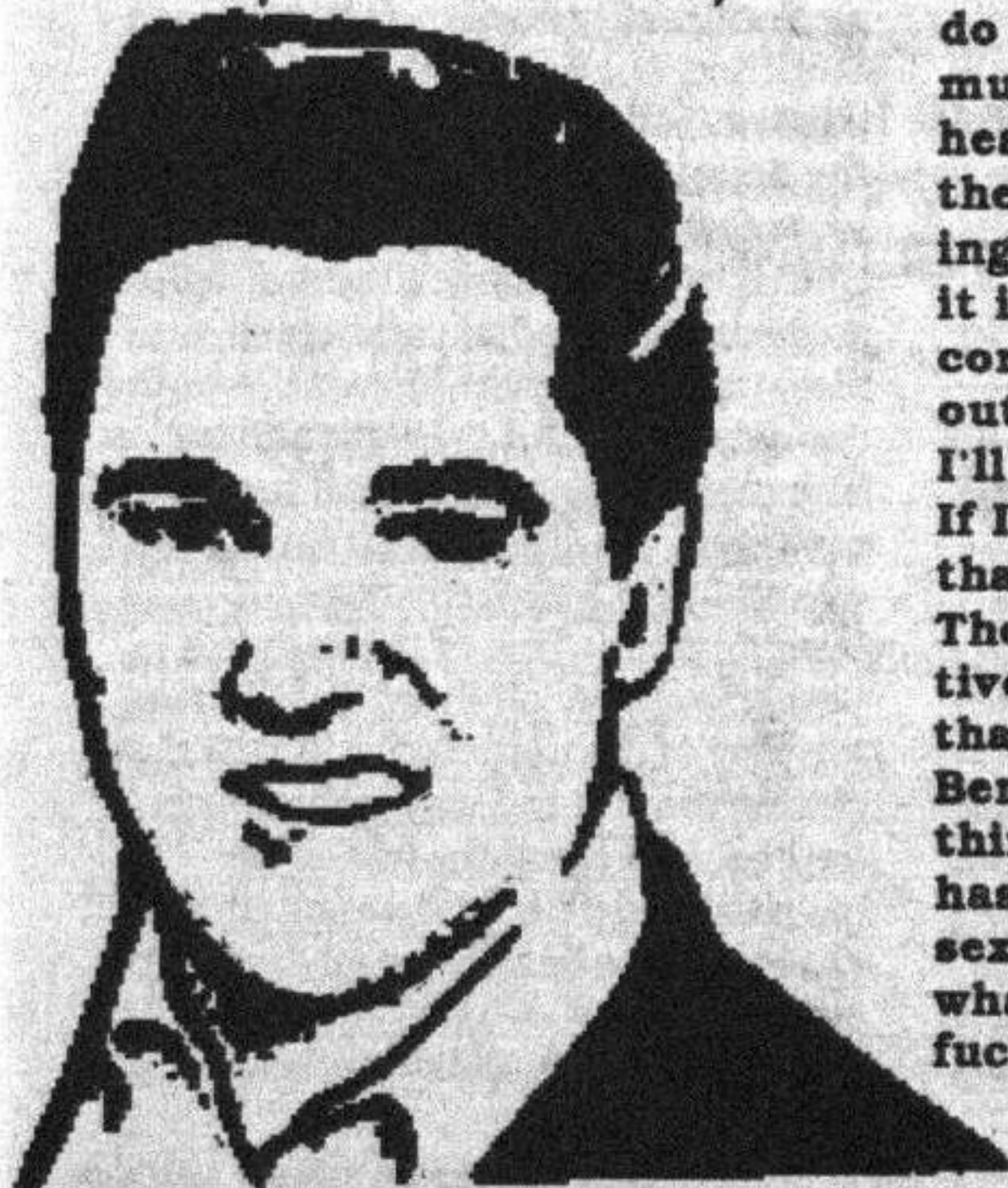
"Maybe when people realize that [producer David Geffen] is not going to be assassinated in the town square [for coming out publically as bisexual], other people will do the same...['Justify My Love'] wasn't just about me. It's about life, about human nature. I think everybody has a bisexual nature. That's my theory. I could be wrong...I asked [Warren Beatty] once, 'Have you ever slept with a man?' and he said he was sorry that he hadn't."

 **Madonna**


"I picked up the [San Francisco] *Chronicle* and read the headline 'Madonna and David Geffen Are a Hot Item.' It turned out to be Liz Smith's syndicated column, in which Liz, delirious once again, claimed that... 'the rumor mill is grinding itself to a halt over stories of a romance between

"Elvis had gay lovers. In the early days, at least, he didn't care whether he slept with girls or boys."


 *From The Intimate Life and Death of Elvis, written by his stepmother, Dee Presley*




the mogul and the megastar.' Earth to Liz, come in please: (1) Geffen came out in *Vanity Fair*; (2) Madonna congratulated him in *The Advocate* for doing so; and (3) the mere notion of a romance between them is ridiculous if only because they've been friends for years."

 **Advocate columnist Michelangelo Signorile**

"Get a clue, you biphobe! (1) Geffen came out as a bisexual; (2) Bisexuals tend to congratulate each other for such a bold MOVE; (3) Sometimes friends become lovers, and if you had any friends, you would know that."

 **Anything That Moves**


"Signorile is a fucking asshole. Someone should fucking assassinate him. He does nothing but alienate everybody from each other. Frankly, I think he's a misogynist faggot, and I think he's probably anti-Semitic on top of it. What is he out to get me for? Like Jodie Foster and all these other fucking major dykes in Hollywood who do nothing for the gay community except play real sleep-headed sexual bullshit, and their work is, like, embarrassing, if you want to talk about it in terms of being politically correct. I've always been out... If I'm fucking women, I'll talk about fucking women. If I'm fucking men, I'll say that I'm actually fucking men. There's nobody more supportive of the gay community than I am. Oh, but no, Sandra Bernhard, who's done everything but lick pussy on stage, has to be his particular 'bisexual of the month' attack or whatever...Get off my mother-fucking back."

 **Sandra**




"Darling, I first met Greta Garbo at a party in California. When she breezed into the room, I almost fainted. My husband,

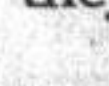
George Sanders, made things worse by informing Greta, 'My wife has a crush on you.' I blushed scarlet. Greta eyed me up and down and responded, 'She's a very beautiful girl, your wife.' The next time I met Garbo, I was alone at a party in New York. When the party was over, Greta asked if she could drive me home. I said yes, and when we got to my hotel, for a moment I felt like inviting Greta in. Then she said, 'Darling, would you come to my apartment?' I was paralyzed. Then she kissed me straight on the mouth. I couldn't help kissing her back, because she was so beautiful. I've never had lesbian tendencies, but if I had, the woman of my life would definately have been Greta Garbo."

 *Zsa Zsa Gabor in her new book, One Life Is Not Enough*


"A woman kissing a woman back is what you call a 'lesbian tendency,' Zsa Zsa."

 **Anything That Moves**

"There are many, many people of great affluence who are suffering great spiritual angst as they step over prone bodies."

 *Robert Hayes, counsel to the Coalition for the Homeless on the plight of the rich*

"What a waste it is to lose one's mind, or not to have a mind is being very wasteful. How true that is."

 *VP Dan Quayle, at a United Negro College Fund luncheon trying to recall the UNCF's slogan, "A mind is a terrible thing to waste."*

By Teresa Ann Pearcey

The first time I met recording artist Betsy Rose was as her student. But, even before I had decided to take music and singing lessons from her (without knowing her as an activist artist, nor of her bisexual orientation), I had heard Betsy sing at a peace protest I knew I had to find out more about this woman who would eventually become my teacher.

Betsy Rose was born in Seattle, Washington. She began writing songs at the age of 12 and has made music her career since 1975. She feels the essence of performing her music is much like the nature of her father's work as a Congregational Minister. "The overall impact [of his work] gave me a kind of 'in my bones' understanding of how to be with people in a public way," she says of her father's preaching. In fact, that influence is depicted on the cover of her 1983 album entitled "Live From the Very First Row," which pictures her seated at a piano inside the Old Cambridge Baptist Church in Massachusetts. Some of the songs on the album, however, would not make standard pulpit fare, since they refer to lesbian and bisexual behavior in a favorable light.

As for her spiritual beliefs, Betsy feels that "Feminism was my second religion, absolutely. I saw it as a way to save lives." She admits, however, "I was not completely healed [by feminism]. It wasn't exactly that I was disillusioned, but I was on a healing quest. The church didn't last as a workable influence for me. The real spiritual awakening came from [my involvement in] the 12-step [recovery] program.

"What I think I found in the 12-step program was the foundation I was looking for; a core belief and a way, a practice, that hasn't stopped



Photo by Irene Young

working for me in eight years. That's a good track record. I've since added to it by exploring Buddhism, Zen meditation, goddess and pagan practices, creation spirituality, Catholicism—you know, ritual. I was hungry for more and it all grew out of the root [philosophy] I found in the 12-step program, which was very simple," she explains. "I'm not in charge and I don't have to be in charge. There is a power operating in the universe that I can trust. I can let go and work with that power rather than try to dominate that which is beyond my control."

In explaining feminism as a spiritual force in her life, Betsy says, "My feminism goes hand in hand with all the ways people need to be lifted up and honored without discrimination, but I no longer see [sexism] as the primary oppression in the world. I used to think that if we just got rid of sexism everything else would be okay. I see now that there is a much [larger] intertwined system of oppression."

However, Betsy recognizes the importance of feminism in her life. "It gave me a basic sense of self-respect

so that the word 'powerless' didn't scare me as much as it could have. The real gift of the 12-step program and of the other spiritualities that I've explored is that [it isn't] my job to harness the tremendous power of the universe to use it against something, but rather, to merge [and move] with it in the direction of goodness."

Betsy started performing for a predominantly lesbian-feminist audience in 1975. She and her then-partner, Cathy Wynter, were among the first woman-identified musicians to perform at folk music festivals. She didn't label herself lesbian right away and wanted to call herself bisexual. "I thought bisexual was the coolest thing to be." By identifying as bisexual, Betsy could claim her love of women. But as she explains, "I wasn't—and here's my own homophobia—one of those dykes. You know, way off in left field. I was terrified of the oppression, terrified of getting treated the way lesbians get treated, so my dream was to be bisexual because it was cool. It was not cool to be heterosexual—not in 1977."

Eventually Betsy underwent a

dramatic change in her sexuality. "I became a raging lesbian. I mean in my heart of hearts I was a 100%, dyed-in-the-wool lesbian. I couldn't stand to be with a man. It was the kind of explosion that happens when you've had a little fire going all your life that never had an outlet. I was so rigidly heterosexual as a teenager. I was somebody who needed desperately to come out as a lesbian in a big way—to be really freed up from any attachments to men because I was so focused on them. Male approval was desperately important to me in my early life. Coming out was tremendously healing. It gave me the freedom to not give a damn what men thought of me. That's what I needed all my life—to not give a damn."

But there was still an uneasiness that pressed on her. "After a couple of years of this hard-core lesbian exploration," she explains, "I had a moment of truth when I realized I was lonely and dissatisfied. I still didn't have a good love relationship, [and I realized that] women were not the panacea. Women just weren't perfect, weren't going to make up for everything that men had done to me, and weren't that much better than men in terms of how they treated each other. This was really hard to face."

She found she had to take an inventory of sorts. "Well, I had had a lot of relationships in my life, men and women. It was time to be honest. Forget gender. Forget genitalia. I had to just ask myself, 'has there been any relationship that set you free and where you have felt good about [who you are] as a person?' The only person that came to mind was David." (David is the man that Betsy was involved with before coming out as a lesbian.)

For a while, Betsy jokingly called herself a lesbian with a boyfriend, but "being involved with a man, having sex with a man, definitely put me outside the pale of genuine, bonafide lesbian and outside of my community." Her loss was enormous, "because [identifying as lesbian] was the first time I had felt like I belonged." Betsy felt she had lost not only her community, but also her lesbian identity.

Betsy dropped the lesbian label and began coming out as a bisexual. "Coming out usually doesn't happen until a community rises up around you," she notes. "You suddenly look

around and realize that you are not alone."

I had the same stereotypes about bisexuality that everybody else had," she discovered. "I thought it was cool in 1976, but in 1979 I had learned other attitudes: that bisexuals are betrayers and ambivalent; afraid to come out and want to pass; afraid of homosexual oppression (I certainly was). It's all the garbage spewed about bisexuals that I bought into, or I wouldn't have been so afraid of being a bisexual. It's internalized self-hatred and [the feeling that] I had betrayed the lesbian community."

I asked Betsy how she dealt with those feelings and how she came out bisexual. She answered, "I wrote songs. That helped. I wrote a song called 'Room for You' and another called 'Love at the Core' about men and my relationships with men. Imagery in my music—more imagery—began to emerge with a language representing flow and [moving away from] dichotomies. [Imagery] with a sense of nature: the phenomena of flow and change rather than ordered, boxed categories that stay where they're supposed to be."

"My music was the only way [to express my feelings]. I couldn't stand up on stage and say, 'guess what gals?' but, I could sing and write songs that make it hard for somebody to say 'I object to that.' That's the manipulative gift of the poet."

Betsy proceeded to relate an incident that empowered her as she publicly came out as bisexual through her music. It involved Lani Kaahumanu, a long-time activist of bi visibility. "This story is really so perfect. I was performing at the National Men's Conference in 1983 and after I sang 'Room For You' and 'Love at the Core,' Lani rushed the stage. After the concert she approached me to say, 'Oh, it's so good to meet another bisexual,' and said it in the most warm and welcoming of ways. I thought, 'Really? You mean you like it?' Lani really was a major, major force in just that little moment."

Lani's appreciation of Betsy's then new music was not shared by everyone. A reviewer focused on gender politics and her disappointment in Betsy's change of sexual identity. In the review, she was charged with selling out, that she had folded up under pressure, that she was weak and had abandoned the

cause.

"I was really hurt," remembers Betsy. But aside from that example, Betsy insists that "there was very little direct persecution; there was a lot of abandoning in the ranks. Women stopped coming to my concerts, which was very scary. This was my career we're talking about. This was my art and this was my income. It was scary."

In time those disillusioned fans were replaced by new ones made up of bisexuals, feminist men and liberal lesbians. Betsy's career didn't die. Her audience simply changed, partly because of the support of her new audience, and mostly because of her own courage. Betsy became, as she described herself, a "person who was not ashamed or afraid to call herself spiritual and to put spirituality at the center of her life and her work. A person who was not so afraid to be identified as being with a man."

Today Betsy and her partner, David, are raising a baby son named Matthew Donald Rose Stark, born in January of this year. For Betsy, motherhood is much like navigating uncharted waters, but she is facing it with exhilaration and gratitude. "I didn't know how I could go to my grave without having been a parent," she says. "I know that not everyone feels this way but for me, it is an opportunity to grow and develop. Somehow I knew it was a part of how Betsy was going to become Betsy."

With the new focus in her life of raising a child, would we be cheated of her music? She admits that she will disappear for a short time but insists that her profession as a musician and her role as a mother are quite compatible. "My story as a woman trying to have a baby at age 40 is a very universal story and it's a valid one for me to tell. To say that it isn't, is sexist," she states adamantly.

"That's what music is all about in my life. It has been a way to say things that I didn't know how to say any other way. That's why people become artists, to express the unexpressable, or a unique vision, or the very personal. You think nobody will understand, but you somehow have to say it."

—For information about performances and/or recordings by Betsy Rose, contact Paper Crane Music at P.O.B. 9538, Berkeley, CA, 94709—

Rescuing the Bible from Fundamentalism

Written by John Shelby Spong

Harper San Francisco 1991

Reviewed by J.L. Wohls

Bible-thumping fundamentalists have a new problem. Their emotional slogans are no match for an Episcopal bishop's well-reasoned theory that one of their New Testament heroes, Paul, was a homosexual.

John Shelby Spong in his book, *Rescuing the Bible from Fundamentalism*, moves on to demonstrate how on issue after issue, the biblical literalists make the Bible their own worst enemy.

Fundamentalist Christians need an unblemished Paul to justify their bigotry against homosexuals and domination of women (it was Paul who wrote that women are "not permitted to speak, but should be subordinate...").

So for years religious fundamentalists blushed and then hushed talk that Paul was troubled by masturbation or sexual impotence. They tried to dismiss Paul's troubles as a chronic eye problem. But Spong showed why

their dodges miss what Paul was writing about.

Paul referred to his "member" and "our unrepresentable parts." The bishop noted that eyes are not "unrepresentable parts." Spong quoted Paul saying "sin reigns in my members. With my mind I will one thing, with my body I do another."

"The only organs that cannot finally be controlled by the will are the genitalia," Spong noted. "Sexual arousal comes sometimes despite our best efforts. Sexual impotence comes sometimes despite our mental desire to respond."

If Paul's out-of-control sexual passion was heterosexual, then he could have married. Indeed, Paul advised those who could not exercise self-control to marry. "For it is better to marry than to be aflame with passion."

"Why, when Paul seemed to be so consumed with a passion he could not control, would he not take his own advice and alleviate that passion in marriage?" Spong asked. There is no evidence that Paul ever married and he even counseled widows to "remain single as I do."

"The war that went on between what he (Paul) desired with his mind and what he desired with his body, his drivenness to a legalistic religion of control, his fear when that system was threatened, his attitude toward women, his refusal to seek marriage as an outlet for his passion—nothing else accounts for this data as well as the possibility that Paul was a gay male." Paul had reason to fear. In those days fundamentalists were allowed to execute homosexuals.

Noting the contributions of Paul to the church, Spong found it ironic that "a

rigidly controlled gay male...taught the Christian church what the love of God means."

Unfortunately, most fundamentalists won't even be able to comprehend Spong's theory. However, gays, lesbians and bisexuals raised in fundamentalist religions will recognize the feelings that Spong points out in Paul's Biblical writings.

Not just fundamentalists were stunned by Spong's analysis of Paul. Many mainline churchgoers who oppose ordination of homosexuals are left wide-eyed by the revelation that a leading Biblical minister was gay.

Telling the story of Paul's homosexuality is just one topic Spong turns to in exposing fundamentalist tactics. In his easily readable 269-page book, the author tells how fundamentalists have used the Bible to justify racial segregation and to excommunicate Galileo for suggesting the earth was not the center of the universe.

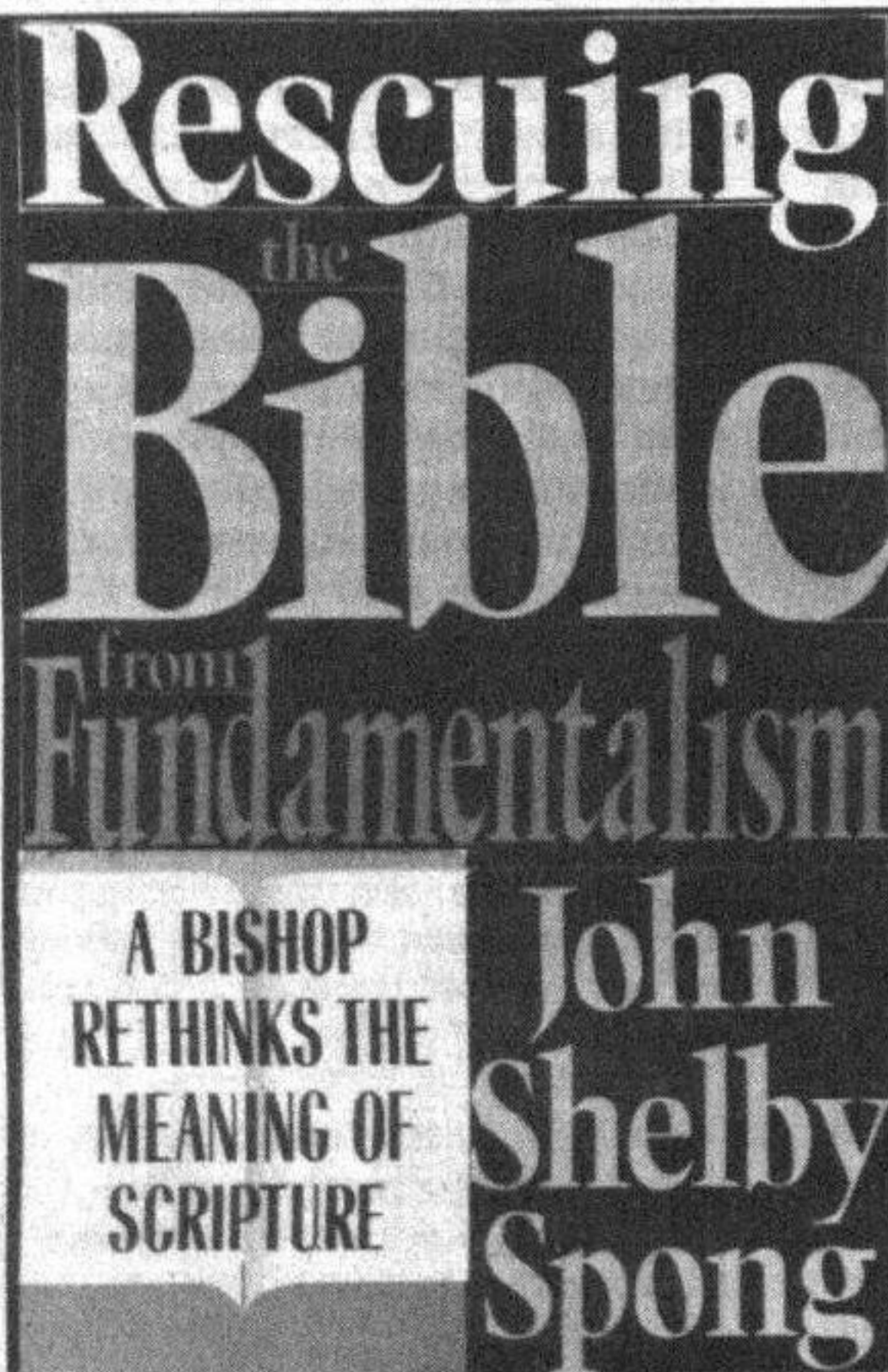
The problem for "biblical inerrantists" goes beyond subsequent scientific discoveries. Even the Bible's recording of historic events has to be in error. There are two conflicting creation stories in Genesis. The four gospels place Mary and Joseph in Jerusalem, Galilee and Egypt at the same time. They place different women at Christ's tomb.

These inconsistencies would not be critical except that fundamentalists claim inerrancy for every word of scripture and thus "even minor disagreements become catastrophic," Spong noted. This is not atheist Madalyn Murray O'Hair writing. Spong invites readers to study the Bible so they "can return to church in honesty or be enabled to worship God with a renewed integrity in the church."

Spong fears fundamentalists place the Bible in jeopardy. "Unless the truth of the Bible is lifted out of the literalistic framework that captured it some two thousand years ago, the truth can have for modern women and men no meaning, no credibility, and no appeal," Spong warned.

"Intelligence does not have to be a casualty of church life," Spong declared. "For years we (the church) convinced ourselves of the subhuman status of Black people, women, left-handed people, homosexual people," Spong recalled. "We reacted to those persons with AIDS as our spiritual ancestors had reacted to the lepers."

Amen Spong!



Dangerous Beauty : ***Love in the Age of Earthquakes and AIDS***

A Play Written By Lee Jenkins

Directed By Paul Heller

Performed By Kris Welch and Mikael Duden

Reviewed by Claudia Smelser

An announcement in one of WRAMBA's (Women's Radical Activist Multicultural Bisexual Alliance) flyers billed *Dangerous Beauty: Love in the Age of Earthquakes and AIDS* as an "honest-to-goodness bisexual" play. It is difficult to write unsympathetically of a production that presents bisexuality in a positive, even militantly positive, light. Very few plays include us, name us, or refrain from using us as a sort of automatic cheap-thrills device. The current *Basic Instinct* debacle is a case in point since it uses bisexual behavior to appeal to Hollywood-informed prurient interest.



Mikael Duden and Kris Welch

Photo by Phylliss Christopher

Dangerous Beauty is about a twenty-odd year relationship between a bisexual woman, Annie (Kris Welch), and a gay man, Tom (Mikael Duden, who is lovely in the role). Once roommates in their twenties, they have been in and out of touch over the years. As the play opens, Tom and Annie, now in their forties, meet again after having no contact after a long period of time. The play moves backward and forward in time, showing us short scenes from their intermittent and important time together. It describes a long-term and unconventional love story.

I am glad that Lee Jenkins wrote this play. I like to see our dichotomous and rigid ideas about the standard practices of love, partnering, and relationships brought into question. The characters have lines that are gratifying to hear, which address the usual petrified old ideas about bisexual people (bisexuality is a phase, etc.) Still, theater of good intentions is not necessarily theater which actually gives a gift to its audience.

For me, *Dangerous Beauty* falls short because playwright Lee Jenkins and actor Kris Welch do not give us anything really genuine or personal. In terms of the script, this falseness is especially odd since the story is at least somewhat autobiographical, according to the play's program. The script seems to have had a political agenda imposed on it. The characters often have lines which sound like the author's "message to the audience" rather than urgent and personal attempts to communicate with each other. When 'message' or 'issue' theater pretends to be real life, it becomes essentially untruthful, and so emotionally and spiritually deadening. (A television equivalent of the "education disguised as life" approach to theater is *LA Law*. The show raises issues, but has nothing to do with life as we experience it on the inside. This in itself is not a problem; the problem is that the show pretends to represent real emotional life and thereby essentially lies to its audience.) Not all

performances concerned with issues or ideas lack vitality; for good political theater, go see the Mime Troupe, the Bread and Puppet Theater or Karen Finley.

The script, however, would have seemed less didactic had Kris Welch been willing to invest herself, her actual and personal self, if you will, as opposed to her ideas about what the play should say, in her role. She seemed intent on making sure that the audience got the point, which in turn disallowed her or us any emotional investment in her character or situation. A lecture is one thing, a play another, and an actor cannot dictate the audience's experience.

It is difficult to break the unspoken "oath of bi-solidarity" to criticize a "pro-bisexual" play. It is difficult to say that this play articulates ideas that I want people to hear, but ideas do not make a script into theater. They are not enough.



BASIC INSTINCT: TO KILL?

By Teresa Anne Pearcey

I am writing this piece at 6:30 on the morning after seeing the film, *Basic Instinct*. It's not because I am usually awake at this time of day and it's not because I had planned on writing anything on the film. But rather, I can't go back to sleep without writing down that I am afraid I will have yet another dream in which I am desperately trying to convince people that I have no desire to murder anyone even though I am bisexual.

Initially, while walking out of the theater after viewing *Basic Instinct*, my overall feeling was one of satisfaction for having enjoyed a suspenseful and sexually erotic piece of entertainment. Catherine, portrayed by Sharon Stone, had kept me in a perpetual state of sexual arousal.

Crossing the protesters, many of whom I recognized as fellow marchers during the Gulf War protests, was not an easy task. I walked up to the ticket window with my fiancé and layed down the admission price to a backdrop of protesters shouting, "shame!" and "Catherine did it!" and "enjoy the rape scene!"

But, I felt it important that I see this film because I don't let anyone dictate my viewing habits anymore than I would let someone tell me what to read. Being a writer and a media personality, I value freedom of the press, of speech, and of expression.

As we took our seats, I gulped my guilt along with my popcorn, but once the movie started, I simply felt like a moviegoer out on a Friday night with her significant other.

This morning, however, I am thinking about the title of the film. Basic instinct of what? Sex? Murder? Is it to "fuck like minks and raise rugrats," as the film's frequently used phrase covertly suggests? Or could the title represent the filmmakers' perception of the basic instinct of lesbians and bisexual women as it is portrayed in this film—as murderers of men.

The lead female character, Catherine is bisexual, and by now we all know that she did it. Two of the three remaining female characters are either bisexual or lesbian and have committed murder also. The only main female character who has not killed someone is Beth, who has only "experimented" with sex with women and appears properly apologetic and disgusted over her foray into queer life. Even so, she is still considered a suspect, capable of murder, throughout the film (capable of queerness; thus capable of murder?).

Beth must nevertheless "pay" for her sins. In one of the final scenes, her ex-boyfriend, Nick (Michael Douglas), points a gun at her while demanding, "Do you still like women?"

She protests the absurdity of his question while placing her hand in her pocket. Nick assumes she is reaching for a gun and shoots her dead, but not before she confesses to him with her last breath that, "I loved you." Nick is thoroughly saddened by his poor judgement, but such would not be the case if she had used her last dying breath to profess her love of women—now, there is no question as to where her soul is headed.

I truly believe that screenwriter, Joe Eszterhas, has a personal grudge against women, especially bisexual women and lesbians, that he hasn't dealt with in a healthy manner. The male characters are portrayed much differently in *Basic Instinct*.

Of course the male lead played by Michael Douglas isn't a saint. He is a cop nicknamed "Shooter" because of his questionable, "accidental" killing of San Francisco tourists in the line of duty. That together with his alcoholism, cocaine addiction, and uncontrollable temper don't add up to a good cop or even a good guy.

There are, however, other cops portrayed who don't suffer from his obsessions and who haven't committed his crimes. Viewers are not left wondering if all police officers are like Shooter. Since, however, there is not one bisexual or lesbian woman portrayed who is not a murderer, mainstream viewers are most certainly led to believe, or to at least feel in their guts, that all lesbian and bisexual women have the basic instinct to kill.

Such a message is so totally absurd that anyone remotely resembling an adult could promulgate such an idiotic concept, tempts me to laugh. But the seductive form that this misogynic mechanism has assumed leaves me outraged.

The horrifying message buried in *Basic Instinct* is that it is the basic instinct of many biphobic and homophobic people to eliminate anyone whose sexuality does not conform to heterosexual standards. This is done, by actually murdering bisexuals and homosexuals, making us invisible by denying us our civil rights, and by trying to transform us into good little heterosexuals, as was the case in *Basic Instinct*. Catherine, in the final scene is "saved" when she gives up her murderous instinct in favor of Shooter's penis.

Poem Written during an Incest Survivors Confession

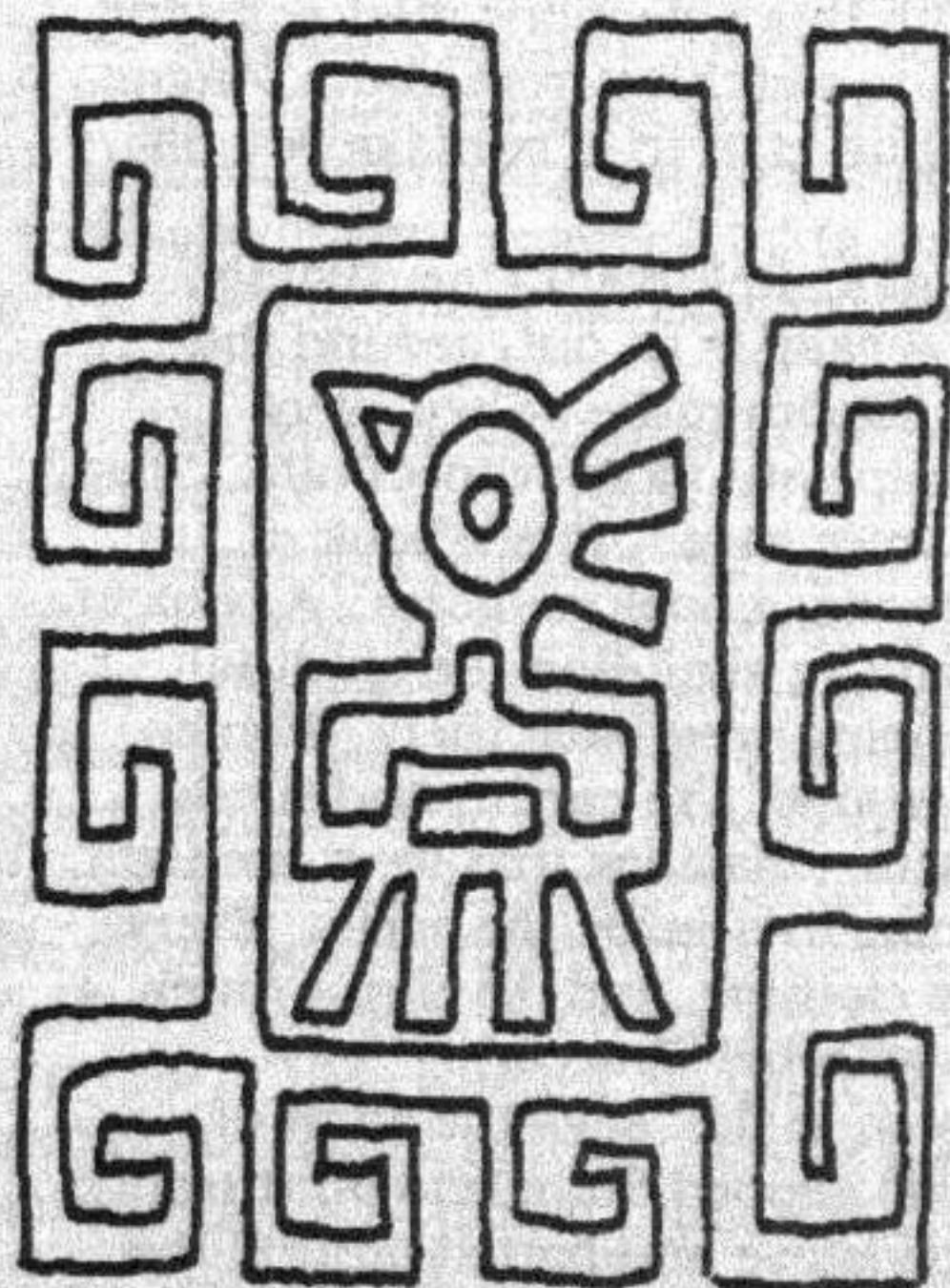
By Karl Ann Owen

My dog bathing in sun knows no mutinies in the heart.
Black, soft and cold as a directional star,
His nose points only toward dancing leaves
And flowers, and toward his human, me, who strokes
His golden global head in order to touch love,
One possible grail... Why can't our father-rapists
Love us like we love our dogs, whether our eyes turn
Toward them or away, or even trumpeting in anger
As an ocean swells and crushes Intrusive ships
Bearing like monster ants fleshy female cargo?

Dog bathing in the sun, or warming my side
In a sleeping room, you never knew my father.
He once said a dog always loves you back, so I cringed,
Shame-shadowed, 'though now I know there was no duty to love
Him who stuck his naked hands inside me on his own
Examining table. I see also the silvery salvation
Of my knife as it flew against his flesh twenty-six years
And a rape or two ago.

Now as I fly these hills, outracing the golden sail
Of my retriever's tail, I live in no more shadows, instead
Knifing the air on my iron stallion and painting my dreams
In words for you to see. Your confession styles the raw molten temper
Of my pointed shield, shadow-sister, woman
Who will shelter in your clique after this meeting,
Maybe cringing at my leathers and empathy.
Will you ever erect your own shrine on your shining sacred mound,
Or dance these hills or ride the sky with me
Down our own star-road where no cold hook-handed men
Or women wait, but only our hands harrowing our hearts,
Etching new and ancient birthing notes upon undeeded sky?

—Karl Ann Owen lives in the Bay Area and is the artistic director of Theater Engage. Her poems have been published in *The Humanist*, and in *The Mensa Intelligencer*, among other journals.—



Keep On Moving

By John Fox

Keep on moving
to the groove of the inner self
feel the beat
we the ones
who know the feel of the passions

Like fools for time
it brings us together
in the presence of prejudice
so we live in the shadows of others
seeing at times
only things
others want us to see
and still emotions fall
to the time of the beat

—John Fox is of Native American descent, and his poems and short stories revolve around the bisexual, gay and Native American communities. He lives in Oklahoma as a working professional and artist—

illusions

By Sheryl L. Nelms

once I had
true hope

a fervent faith that
things would
get better

that poor
and proud

metamorphed

into rich
and famous

that winter wheat
made sixty bushels
an acre
even if it hailed at
harvest

that being fair
and honest
brought rewards
here and
beyond

but now I've
glimpsed
a reem of truth

white and silky
it galloped
away

I know the
bottom can fall
out of the market

and you will
be lucky to have

twisted straw
to burn

in the blizzard
to come

—Sheryl L. Nelms originally hails from Kansas and presently resides in Texas. She has had over 2,700 poems published in literary and commercial magazines. She has written four books of poetry and a chapbook, is a teacher of writing workshops and a member of several professional writer's organizations. She has three children in college, and is a photographer, a weaver, a painter, and an old dirt biker—

Fiction

The Women Who Won The World: A Playful Segment

By Batya Weinbaum

"I know what we'll do," says Glistenthread in the middle of the night. She wakes up Firestoker, who had fallen asleep by the woodstove forgetting to tend the fire. And Shed, a big strong woman of sturdy back with black hair who had gone to sleep still holding her corn-cob pipe.

"Huh, what," says Firestoker, rubbing her eyes wearily.

"We have to dismantle the White man's machinery."

Shed sat up in her sleeping bag and lit her pipe.

"Don't you think that's a big risk?" Firestoker draws a quilt around herself and moves closer to the fire. Shed coughs.

"We have to dismantle these nuclear missiles. They are going to destroy the earth. That's what last night was about."

The women are in a farmhouse way up on a hill off a back road in Vermont which they had purchased by selling homegrown herbs and flowers to a chain of co-ops. It is the end of the twentieth century. Outside cold dogs bark.

Last night in their circle there had been a channeling. Black Cloth had sat, wearing a helmet of feathers, beating a drum continuously. All were bare-breasted. Lavender candles were lit. Medicine was taken. Sage incense had been passed. Quartz crystals embellished a square of blue velvet. The shutters were drawn. The farmhouse door rattled. Gales and gusts shook the foundations.

Into this a male voice boomed, "Do you have any questions of a larger political nature?" Crystals shattered. Incense flickered and went out. Shed stood up, arched her back, shook out her hair, and withdrew to the outhouse bearing *Politics of Reality* in her pipe-free hand. As the male voice entered, a cold dog snuck in. Shed pushed the poor thing back out to preserve the atmosphere of holy ungroundedness within.

At first the remaining women stayed silent. They were afraid to dispel the energy. Discussion then ensued as to whether male entities should be allowed in. A consensus on showing a video tape of Anarchist's speech on separation to the entity was taken by going around the room. A higher source won out. It was declared, after three deadly serious throws of the MotherPeace tarot, that even if the voice were male, the entity was penis-free, being disembodied. Shed returned. Consensus had been determined.

"What kind of questions?" A voice timidly asks of the entity before them.

"Anything that would help solve problems of a global nature on this planet," the speaker bellows back into the circle.

"We would like to know," Glistenthread finally asked for all of them after they simultaneously breathed in and out, "about problems occurring in our major cities."

"Yes, these racial tensions," Black Cloth chimed in, straightening her little velvet skirt out. "Where do they come from?"

"Although I am a masculine intelligence in the universe's force and this bothers you," says the voice, "I have been brought here to you to say—" here the speaker hesitates ponderously—"the White man has no soul. He has covered the earth with a mist."

Shed settled back, beginning to loosen her edge of disgruntled a bit. "Well yes, pollution, we've heard of it," she says. She draws on her corn-cob pipe filled with sage and rancid. She blows out. Over the green and blue swirls, the voice coughs. He asks her to stop. She says it's organic. Swallowing pride to get his message across, the voice continues.

"This white mist causes a blockage in the universal flow," the big booming voice goes on. "Singing and dancing will transform everything. This you women already know. Each race has its own internal rhythm. With this poisonous mist polluting the atmosphere, we are watching from above, seeing this confusion, as White man tries to make you all act like him as one."

"Who are you?" asks Reluctant One, timidly.

"I am Isaiah." A gasp is let out, around the circle intermittently. Doors rattle. Shed even manages to put her pipe out more respectfully. "Yes, read the Bible," the voice says. "It is a book of dreams. A book of lands, a book of fables. A book of strength. So read, and ye shall find the spiritual search of Miriam dancing even back then. Women have a sense of the ground, the earth. And these boys—as you call them—the ones that wear the tight clothing, they are going to destroy the earth. Everyone must wear loose clothing, and develop a touch, a feel for being at one with the Source."

"They won't listen to us," says the spirit of Firestoker's aunt, who slipped down and out through the flames in the woodstove and batted around the farmhouse. "They won't listen to us. They won't listen to women."

The Hand of God descended to remove Firestoker's flailing aunt from the younger women's circle. "They don't let us use our voices, we can't sing," the aunt shouted as she was hauled off.

The morning after all this, Firestoker fumbles to wake Reluctant One. A dog barks. Shed walks down from upstairs, again solemnly smoking her rancid.

Reluctant One yawns and stretches and then sits up and draws her knees to her bare breasts. She clutches a huge healing amethyst to her bosom, and still freezing, covers up with the additional layer of Shed's abandoned sleeping bag, left there next to her earlier in the morning.

"We don't even know anything about technology," she points out. "We've been boycotting men and their machinery for years."

"But it is urgent," says Shed. "Didn't you see that made-for-TV movie a few years back? I think Glistenthread is right. This is why Isalah channeled to us."

"No, I didn't see the movie," Reluctant One pouts and turns her back. "You know I don't have electricity in my cabin."

After no response from cruel and callous She, Reluctant One moves up to cuddle with Black Cloth on a deep-blue velvet chair. Firestoker approaches, stands behind the chair, back to the sparse uncurtained window, and runs her fingers through Reluctant One's auburn wavy hair.

"As to the problem of not knowing their technology," Glistenthread asserts, we'll just surround their bases in a circle and break the power of the missiles by meditation. Everyone can bring crystals. We'll make an altar."

Dogs bark. All the women nod their heads. The winds blow, and the plans emerge.

Six months later the same women plus hundreds of others surround a nearby missile base. The international women's disarmament movement has been mobilized at high noon to send energy to the base. Headlines have appeared internationally: PSYCHIC MELTDOWN OF NUCLEAR ARMS PLANNED. Harry Reasoner and Shirley MacLaine were scheduled to comment, if Sixty Minutes could get it down to twenty minutes in 48 hours as planned.

The women built an altar on the center of the generator.

Slim Fix-It, an auto mechanic from Worcester, drives up with an A-frame on the back of his chassis. He sees them wearing all white as Isalah had suggested and meditating. He respects that. After all, every Sunday, Slim goes to a meetin' with the Quakers. He understands this sit-silent business. He stops for a moment to admire Black Cloth's helmet of feathers, adorning her white healing robe costume. "Hey, where d'ya get that?" he guffaws, and about Shed's rancid, "hey, look at that, ain't that something for a woman." (He was referring most likely to her smoking.) He figures also that they don't know anything about machinery.

Slim takes off his bright green neon hunting

hat, standing tall, arms crossed across chest. "Sir," she speaks up. "Be careful of our crystals. And be careful of what you do here. You might set the whole thing off. Nuclear technology does not work like a car motor."

"Yes," a blond woman named Rat, hunch-backed, down from New Hampshire, points with a gnarled golden can. "Be careful, there. We are—and we don't want your help. We are perfectly capable."

Television cameras loom closer. Pictures are snapped. But sirens start. The alarm has been kicked off. All around the circle, the women groan. Slim sees no reason to panic. "Listen," he says, "oughtta be able to fix it." He pauses, and scratches his head. With one swoop he pulls the flowers and cloth off. He leans over to examine the machinery. Women try to pull him out. Rat raises her golden cane overhead and gestures threateningly. "Let's see," oblivious to all this Slim mutters to himself. "See, this alternator, which is the generator, makes electricity. I swear, I mean, no, now—"

Reluctant One bursts out, "Slim, no—"

Slim looks crestfallen, calling out over his shoulder, "Relax now missile, I'm only trying..."

Up above, God leans back, silent, with a sigh. He rocks. His girlfriend Gata throws up binoculars she had been watching the set with. A whistle blows. Ignacio, a big sheer red man with a pitchfork, appears.

God returns, nonplussed, to playing chess with his girlfriend. Next he sends down snow, hoping it will cool things off a bit. The women get upset. It is snowing in the wrong season. Slim looks up, winks at god, says "Thanks," and then looks back down at the machinery. "Let's see now, girls, the only thing you need to get a reaction going is an element that is unstable. An unstable element, like a woman with a man, and vice versa. What happens, in nuclear reaction, is intense heat sucking everything up. People get blown away..."

Slim looks up. No one is there to hear him.

With pitchfork, Ignacio, the big tall red man, is helping Reluctant One, Shed, et al straggle up over the clouds and the mist to a plateau in the universe, where God and his girlfriend are sitting. The women feel remorseful about what happened when they were trying to save the earth. Though God and his girlfriend reassure them, what really destroyed the earth was the paternalism of the gentlemen. "Accidents will happen, don't cry," Ignacio stops momentarily to comfort Glistenthread as he helps her up, and then he continues shoveling.

All of a sudden the plateau in the mountainous mist tips. The women slide off. They find themselves on an island in the southern hemisphere, on the other side of the planet from where they had been. They slide in and land, one by one.

"Wow," says a dead ghost of a psychoanalyst swirling in the hazes above watching through Gata's discarded binoculars. "Wish I could get ahold of that one."

continued next page...

"What one?" Gala asks from above him.

"The author," the ghost explains. "What an infantile fantasy. I wish I had some way to get it all down in a notebook."

"Don't worry, you'll live," God rocks.

Gala laughs. "Check."

"Mate, God, I dunno," rocks God, "make sure they get some tofu or miso or sprouts or something like that, Gala, can you? They are not going to like what they find to eat around there. I know you are into women's lib, but it will take them awhile to learn to grow things. Can you help them? I'm all miracled out. Maybe it is time to retire, I don't know." God rocks, and he sobs. "An island of women—that's all that's left of earth. What to do, what to do, somehow the intent of my creations got lost..."

Gala comforts God. "What'll we do?"

"Let's just watch and see what comes to them."

Everybody gathers at the edge, like a balcony.

"But who do we pray to?" Gala asks.

Ignacio puts his pitchfork over his shoulder.

God shrugs. Isaiah sits silent by them. The spirit of Firestoker's aunt perches on his shoulder. The ghost of the psychoanalyst returns the binoculars. "You are welcome," Gala says, and kicks back.

"Well, here we are," says Shed. "A wilderness. What'll we do? Ah," she says, running her hand from forehead to the back of her neck. "We'll build something." She gets up and starts rummaging around in the jungle scenery for loose branches and ferns. Rat follows with gold cane to point and help out.

"What's going on?" Reluctant One asks. She sits up, stunned. "Where's the woodstove, and the easy chair? Did we get good coverage?"

"Do you think we are on earth?" Glistenthread asks of no one in particular.

"No, I'm not sure, I think there is no earth left, we are on an island somewhere."

This from Firestoker, who builds herself a fire to tend for immediately.

And eventually, the women begin to fight. First they throw out the Blacks, then they throw out the Jews, and then those who speak loudly about whether they want, agree with or follow the rules. Some get so depressed about this thought that they develop the thought form that thought is negative and shouldn't be allowed at all. Some get so depressed about this that they die young, following the path of the old.

—Batya Weinbaum has published two books and award-winning fiction and poetry, most recently in *Word of Mouth*, edited by Irene Zahava. Clothespin Fever Press will shortly publish a new collection of her work—



SEVENTEEN

By Mary McGinnis

she was a bad girl disguised as a good girl:
she did her homework everyday while in school,
she graduated 8th in her class of 800,
she picked her toes and lived on no-doz,
she ate ice cream sandwiches for lunch,
she was on the honor roll but liked saying dirty words,
she hated churches, she abandoned sunday school,

in her heart she followed her fifteen year old friend
every time she got laid after a night at the gilded cage,

she loved it when that girl smoked and wound her fingers through her long hair,
she loved it when that girl fell in love with a woman for the first time

she was one of the valedictorians of her class,
but she didn't say the pledge of allegiance or the lord's prayer,
she didn't even move her lips:
she admired the people in no exit who said hell is other people—she was sure of it

under her little dresses she knew she was make of flowers and ripe figs,

she knew someday she'd learn to like kissing,
she'd kiss just right:
nobody would know she was her mother's daughter

she'd take a lover—
but some nights she'd eat alone,
she'd sit in an elegant dining room,
and eat bluefish and drink wine
at a glass table with shiny metal legs

—Mary McGinnis is a published poet from Santa Fe, New Mexico. Her work has appeared various anthologies and magazines including *Women Of Power* and *Slaterlode*. Her chapbook, *Private Stories On Demand*, was published in 1988—

careFUL

small little bunches
can't let them
grow TOO long

for if they CLUSTERtogether
they may beCOME
TOO STRONG.!!!

—Mickey Z. is a New York City poet. He edits *The Flaming Crescent*, a monthly journal of opinion and satire. He can be reached at:
POB 9103, L.I.C., NY 11103—

Anything That Moves

Mapplethorpe's Ghost

By Carolyn Gregory

Sure, I've always said what's erotic lives
in the eye of the beholder.
I guess that's as true here
as anywhere else.

Everyone seems to like
my black nude dancing
with the white Vogue model,
parting the curtains.

Those in furs like Cebrian's aquiline nose,
her long arm dripping fur
or the Hermes head,
shocking white, with no shadow.
The college kids like Patti Smith,
my cool androgyne clutching a tiger lily
bending into wind.

They feel the thrill
of texture, petal and surprise.
I'd have a hard time saying
I made these photos to find out
who I am.

My brown-toned irises open
like the body under light,
the red orchid flares like a sex badge
on palmetto spikes.

My black nude leans on a pedestal,
curved muscles frozen in time.
Because he was so beautiful,
I loved him
but do the lookers understand?

In this gallery,
a girl snaps gum, hoists her
fish net stockings.
One matron speaks of lovely composition.
A young gay man studies my James Dean pose,
cigarette in mouth,
but turns away when I'm shown dying,
death's head cane in my hand.

Well, you can't expect them to understand.
When I was young in 1974,
I shot calla lilies lit from the black and white,
green hairs twisted a poppy's stem.
Back then, the art dealers were worse
than voyeurs.
Hawk-eyed, petulant, and coy,
they said no to me one thousand times.
I rebelled, magnifying a male chest
to the sweat and pores.
The galleries wanted more.

So I took large-format shots
of rippling muscles.
After I had my nipple pierced,
I learned to love excess,
turning the buttocks into sculpture
drawn from muscle and shadow.

The little girl sits with legs open,
sex exposed, unashamed.
Nearby, Lisa Lyons stretches with hard thighs,
flexed biceps, and taut torso.
If I were a woman, I'd want to be like her.

Looking down from death,
it's hard to say what
these gallery people really think.
They see William Burroughs and Laurie Anderson,
they recognize Andy Warhol
by his pale vacant stare
but most of them ignore my humor and despair,
shocked instead by water sports.

They miss "The Man in the Polyester Suit,"
cock hanging warm in the glow of my lights.
They don't see me watch them
looking at my self portrait shot with sunken eyes,
aged fifteen years from AIDS.

I suppose it's enough I've brought them here
to confront their fear or move them sensually.
God knows, these athletes lured me.
I guess they're part of who I am.

Dennis Speight, doe-eyed boy,
carry your calla lilies into the future.
Sing for us with Patti Smith
and Lisa Lyons,
sing for us with the children
and the leather-suited boys.

The audience will go home
but you'll stay behind
so I can fill myself with lily pollen.
When everyone's gone home,
I'll worm myself with the portraits
of my loves.

—Carolyn Gregory is a published writer who was born in Rochester, New York and graduated from the University of Michigan. After living in Ann Arbor for many years coordinating several poetry series, she now lives in Boston, where she edits *Wellspring*, the AIDS Action Committee's newsletter for people with AIDS. She has two published chapbooks: *The Wait* and *The Rope Singers* and in 1990 received a Finalist Award from the Massachusetts Council for the Arts.

Bi Community & Resources

mixed

Bi Women and Men Open Rap: Sundays, 7:00-8:45 p.m. Pacific Center, 2712 Telegraph Ave., Berkeley. Call 510/841-6224.

Bi-Friendly of the Peninsula/South Bay: Mondays, 7:30 p.m. Join other bisexual men and women at a Peninsula cafe for dinner and conversation. Call Gerard at 415/493-1415.

Bi-Friendly San Francisco: Mondays 7:30 p.m. Join other bisexual men and women at a SF cafe for dinner and conversation. Call Pierre at 415/753-0687 for info and events calendar.

Bi-Friendly East Bay: 1st & 3rd Tuesdays 7:00 p.m. Join other bisexual men and women at a Berkeley cafe for dinner and conversation. Call Susan 510/524-0574 for info and events calendar.

Side By Side Sonoma: Thursdays 7:00-9:30p.m. Bisexual peer support group. Call Dena or John at 707/523-2036 for info and newsletter.

Free Bi Cholo: Political and social events for bi women and men in North Bay. Info: Dena at 707/523-2036, or SASE to FBC, P.O. Box 534, Sebastopol, CA 95473.

Bi's Forty Plus: New group forming for bi men and women over 40. Call Maggi at 415/584-0172.

Marin Bisexual Support Group: Meets at the Ministry of Light, 1000 Sir Francis Drake, San Anselmo. Call Kenny: 415/647-3055.

Sci-Fi Bi's: New group forming for Sci-Fi/Fantasy & Trekkie fans. Call Emerson: 415/753-8580.

Jewish Bisexual Caucus: Discussion, support, social. Meets monthly. Call Martha or Jim at 415/337-4566.

Arab Bi/Lesbian/Gay Network: Bi/lesbian/gay people of Arab heritage. Social, political, educational. Write P.O. Box 460526, San Francisco, CA 94114.

Bi Surfing/Boogie-Boarding Group: Get wet with this new group forming. Call Judith at 510/528-5331 for info.

Lavender SIG: A political & support network for fat bi's, lesbians, gays & their allies. Part of NAAFA a human rights organization. Send SASE: PO Box 210074, SF, CA 94121-0074.

Society of Janus: Educational and mutual support group for adults interested in SM, BD, Leather. Open to all sexual identities. SASE to PO Box 6794, SF, 94101. Hotline: 510/848-0452.

MotherGone Productions: Sponsors monthly Jack & Jill Off social gatherings for women, men, bi, gay, lesbian. For info write: PO Box 3212, Berkeley, 94703.

women

Bisexual Women's Support Group San Francisco: Every other Sunday. Call Jane at 415/387-0109.

Bisexual Women's Group South Bay: Discussion & social group. Call Liz at 415/857-1044.

East Bay Bisexual Feminist Women's Support Group: Call Claire at 510/268-8693.

East Bay Bisexual Feminist Women's Support Group: 2nd and 4th Tuesdays Call Judith at 510/528-5331.

Marin Bisexual Women's Group: Support & social. Meets alternate Wednesdays in Mill Valley. Call Marilena: 415/381-8865 for info.

Bisexual Women's Open Rap: Pacific Center, Wednesdays, 8-9:45pm. 2712 Telegraph Ave., Berkeley. Call 510/841-6224.

Bi Women OVER 50: Where are you? If you don't like the social scene, but want to meet other bi women over 50 for support and fun, call Juliet: 510/763-8508.

Bi, Lesbian & Questioning Women 23yrs & Under: Support Group meeting weekly. Call LYRIC: 415/252-6059.

Arab Lesbian & Bi Women: Bi/Lesbian women of Arab heritage. Social, political, educational. Write P.O. Box 460526, San Francisco, CA 94114.

Women's Bisexual Network of Santa Cruz & The Greater Monterey Bay Area: Resource and referral service for bi women. Call 408/427-4556 (voice mail).

bis beyond the bay

International Directory of Bisexual Groups: Comprehensive listing of bi groups all over the world, including the U.S. Updated bi-annually. Send \$5.00 (\$6.50, in U.S. currency, outside of U.S.) to: ECBN, POB 639, Cambridge, MA 02140.

BiNet USA: The Bisexual Network of the United States. Umbrella network of bi groups and individuals. Formerly the North American Multicultural Bisexual Network). Write BiNet, 584 Castro St., #441, SF, CA 94114, or call 510/549-2238.

Unitarian Universalist Bisexual Network: A packet of materials, including a newsletter, of interest to bisexuals from the Unitarian Church is available by sending \$10 to UUBN, POB 10818, Portland, ME 04104.

men

Bisexual Men's Therapy Group: Focus on relationship and communication issues. Call Ron Fox, M.A., MFCC at 415/751-6714. Fee.

Married and Formerly Married Bisexual/Gay Men's Rap: Wednesdays, 8-9:50 pm. Pacific Center, 2712 Telegraph Ave., Berkeley. Call 510/841-6224.

Men's Resource Hotline: Listing of men's groups & resources dedicated to a positive change in male roles and relationships. Call Gordon at 415/453-2839.

Bisexual Feminist Men's Group: For bi men who want to address feminism in their lives and within the bi community in eclectic ways. Meets monthly. Call Jim: 415/337-4566.

MOVE (Men Overcoming Violence): Providing group & individual counseling for men who batter and community education on the issues of sexism, masculinity and male violence. Call 415/626-6683.

Men's Discussion Group: A support/discussion group for men willing to make a commitment to being open to discussing men's issues in a supportive atmosphere. Call: Emerson at 415/753-8580. Men of color are more than encouraged to respond.

Educational TV Channel (ETVC): Serving the educational, social, support, and recreational needs of (either male or female) transvestites, transsexuals, and all others whose social role differs in any degree from that role considered appropriate for her/his genetic sex. Open, supportive gender group with over 400 members from 23 states and 3 foreign countries. For general or newsletter info write: ETVC, P.O. Box 6486, SF, CA 94101.

Rainbow Gender Association (RGA): Meets the 1st and 3rd Friday of each month in San Jose. For info write: RGA, P.O. Box 700730, San Jose, CA 95170.

San Francisco Gender Information: Non-profit referral organization serving the Bay Area & Northern CA. Call 415/346-0475 for info.

Gender Support Directory: Directory compiled by ETVC listing 168 support groups and 10 computer bulletin boards in 33 states and 10 foreign countries. Send \$2.00 to ETVC, P.O. Box 6486, SF, CA, 94101.

of color

3 x 3: Bi People of Color Caucus: Resource/support/political action/social group building coalitions for a bi community that empowers all people. Call Lani at 415/821-3534.

Gay Asian/Pacific Alliance: Bi/Gay men of Asian and Pacific Island heritage. Call Rafael at 415/864-8272.

Vietnamese Bis/Lesbians/Gays: Support and social events for those of Vietnamese heritage. Bilingual support group. Call Zoon at 415/826-4006.

Asian Pacific Sisters: Bi/Lesbian women of Asian heritage including Japanese, Hawaiian, Filipino, Chinese, etc. Call Lori at 415/750-3385 for info and events calendar.

CASA (Community Alternative Social Association): Education & support focusing on Gay & Bisexual Latino men and their issues. Bilingual & bicultural services. Call 415/635-0644.

GAPARap: Bi/Gay; Asian/Pacific Islander men's support group. Meets bi-monthly. Call 415/252-1163

Bi Men of Color Group: Support and social. Call Kurwaza at 510/465-9671 for info.

student & youth

University of California BiFriendly: For bi women, men & friends from UC Berkeley and UC San Francisco. Rap, support & social groups. Call Betsy 510/845-2441.

23 or under Young Women's & Men's Rap: Saturdays 1:30-3:30pm. Pacific Center, 2712 Telegraph Ave., Berkeley. Call 510/841-6224.

Young Bi & Gay Men's Rap Group: Non-therapy group for those under age 23. Call 415/826-2526.

Bi/Les/Gay Alliance: San Francisco State University. Support, events, newsletter. Write LGBA, Room 100A, Student Union Bldg., SFSU, 1600 Holloway, SF, CA 94132

Bi/Les/Gay Alliance: San Jose State University. Social and educational. Call 408/236-2002.

Closest Space: A safe place to hang out, talk, or get answers to questions regarding homelessness, drugs, sex work, sexual identity, etc. for bi, lesbian gay and transgender youth 18 years and under. Mondays, 7pm to 10pm at 18th St. Services, 217 Church St., SF. Call John at 415/626-7000 for details.

We Are Here: A national community resource guide for bi/gay/lesbian youth published by the Gay Youth Community Coalition. Call 415/4297 for info.

Bisexuals, Gays and Lesbians at Davis: Social, educational and support. 433 Russell Blvd., Sacramento, CA 95616.

health

Bisexual/Heterosexual Men's Group: Open to those who have AIDS, ARC or HIV+ result. Meets weekly. Sponsored by SFAIDS Foundation. Free. Call Terry Hanson 415/864-5855.

HIV+ Drop-In Group: For women & men testing positive. Info, education & support. Operation Concern: 415/626-7000. W/C access.

Women & HIV: Passion & Power: Therapy & support group designed for seropositive women, with or w/o symptoms. Fee. Info: 415/431-5778.

Filipino Task Force on AIDS: Support services, education and prevention. Call 415/512-3403.

GAPA HIV Project: Emotional and practical support targeting bi and gay men of Asian/Pacific Islander heritage. Call 415/512-3400.

CURAS: Prevention and education referral services for bi and gay Latino men. Call 415/255-2731.

Living Well With AIDS/ARC: Support group based on Attitudinal Healing Principles. Call 415/621-REST.

Women & HIV Support Group: Thursday nights in Santa Rosa. Call Donna at 707/823-0169.

Women's AIDS Network (WAN): Referral services for women with AIDS/HIV. Call 415/864-4376, ext. 2007.

Third World People With AIDS/ARC: Sponsored by AIDS Project of East Bay. Referral, education, prevention, support. Call 510/420-8181.

Lyon Martin Clinic: Primary health care for and by women, particularly bi and lesbian, in SF. Call 415/565-7667.

The Deaf Gay, Lesbian & Bi Center: A new center serving the needs of deaf & hearing impaired members of the gay community. Call 415/885-2341; (CRS voice: 1-800-735-2922).

Operation Concern: Mental health, substance abuse; individual and group counseling for bis, gay men, lesbians, and gay youth. Call 415/626-7000 for info.

Center For Special Problems: Outpatient mental health; lesbian/gay/bisexual youth. Call 415/558-4801 for info.

information

San Francisco Sex Information: Free information and referral switchboard. A non-profit educational community service for all ages & lifestyles. Mon-Fri 3-9pm. 415/621-7300.

Community United Against Violence (CUAV): Crisis counseling, legal referral for victims of anti-lesbian, -bi, and -gay violence and domestic violence. Call 415/864-3112 for info.

parenting & family

ADifferent Breed: Social/support group for families with dual, single, or multiple parents who identify outside the mainstream. Call Susan at 510/524-0574.

Expanded Family Network: Supports loving, committed, multi-partner relationships. Discussion group/networking/resource center for all sexual preferences. Monthly potlucks in SF/East Bay/Marin. Info packet: POB 12762, Berkeley, CA 94701, or call 510/644-4276.

PEP: National member network for people seeking polyfidelitous relationships: Focus on group marriage and multiple adult committed relationships. Newsletter includes ads, education and info. Call Ryam at 808/929-9691 (Hawaii).

Quad Society: Bisexual family-oriented educational & recreational group. Write P.O. Box 128, Brea, CA 92622-0128.

Park Hop Doo Wop: social group/extended family for bi, lesbian, gay, and hip hetero parents of children 12 & under. Info: 415/598-9265.

political action

BIPOL: The Bay Area Bi/Gay/Lesbian political action group. Meets the 3rd Monday of each month. Info: 415/252-9818, or or write 584 Castro #422, SF, CA

Queer Nation Bi Caucus: UBIQUITOUS: (Uppity Bi Queers United In Their Overtly Unconventional Sexuality.) Bi focal group of Queer Nation/SF. Meeting Info: 415/861-7520.

LABIA (Lesbian and Bi (Women) In Action): Caucus of Queer Nation. Meets every Wednesday, 6pm, 3662 16th Street, SF. Info: 415/861-7520.

Women's Radical Multicultural Bisexual Alliance (WRAMBA): Discussion/political action/social group. W/C Access, signing available upon request. Krista: 415/661-1497.

speaker's bureau

Bay Area Bisexual Speakers Bureau: Sponsored by BABN. Bisexuals from diverse backgrounds, races, lifestyles and cultures speak on all topics and issues concerning bisexuality. To become a speaker or for info, call Vicki at 415/564-BABN.

recovery

Bisexual AA Meeting: Last Sunday of each month at 347 Dolores St., Room #207, San Francisco. Call Katherine for details at 415/621-7032.

Classified

volunteers

Volunteers Needed! Anything that Moves is staffed by volunteers. We may have volunteer opportunities for you in the following areas:

- Computer input & layout
- Promotion
- Department Editor
- Writing articles and reviews
- News Editor
- Correspondence

It's easy to jump in and a great way to plug into the bi community. Call 415/564-BABN.

Two Volunteer Positions available as Publicity and Media Liasons. If you're good at getting attention, schmoozing, and having your picture taken, put these skills to good use and make a name for yourself while you promote *Anything that Moves*.

instruction

Dance composition workshops with SF performance artist Anak-K. Explore movement and create dance with personal attention. 415/255-0189.

Vocal women: Wake up your bodies, souls, and voice. Reconnect your spirit to song. Private and group vocal work combining body awareness, imagery and improv to heal through sound. Betsy Rose, 415/525-7082.

Patience and Adventure Musicworks. Concerts, workshops and classes. For info and bookings: Judy Friedman, 415/456-4192.

for sale

STOP! This is insulting to Bisexual People stickers. Handy for leaving your message when you happen across bi oppression. 5 for \$1.00.

1 1/4" **Bisexual Pride!** buttons. \$1.00 each plus .50 handling.
BiPhobia Shield. .75 each or 2 for \$1.00.

Bisexual Pride! T-shirts in black or white. \$12 plus \$2.00 postage and handling. Indicate color and size.
Order from BiPol, 584 Castro #422, SF, CA 94114.

1 1/4" **Safe Sex Bi All Means** button \$1.00 each plus \$.50 handling. Order from **BABN, 2404 California St. #24, SF, CA 94115.**

jobs offered

ATM Ad Sales position available. Support the cause and make money at the same time! Payment on a commission basis. Call 415/564-BABN to apply.

SPEAK OUT: Part-time paid positions during Pride celebrations throughout the U.S. staffing Human Rights Campaign Fund booths for their SPEAK OUT program. SPEAK OUT is the grassroots mobilization project for gay/lesbian/bi rights giving queers the opportunity to make their voices heard via mailgrams to Members of Congress. For more info call 1-800-727-HRCF.

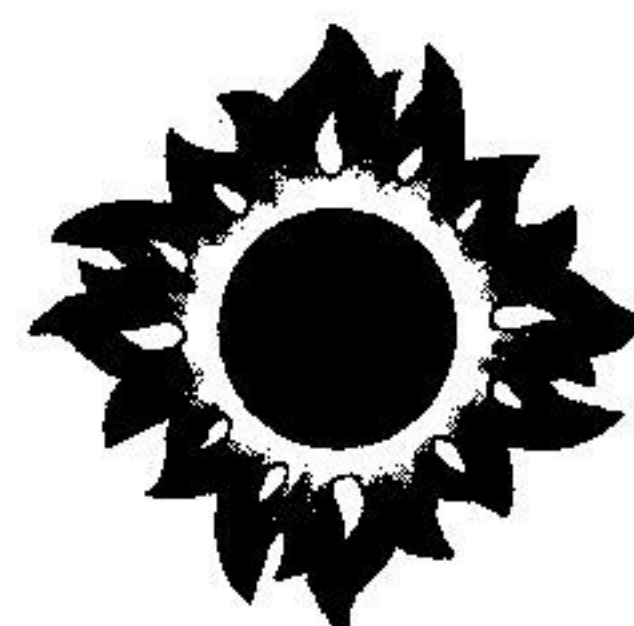
publications

Bay Area Progressive Directory & Calendar: The latest listing of progressive groups, organizations and events encompassing environmentalism, human & animal rights, civil rights, political actions, etc. Write: POB 11232, Berkeley, CA 94701-2232 or call 510/848-9862, ext. 3.

Love Without Limits. New book! Learn how responsible nonmonogamy can help you create sustainable relationships. Includes listings for nearly 200 valuable resources. All this and bi-positive tool \$18 postpaid to Deborah Anapol, Ph.D., Box 150474-AA, San Rafael, CA, 94915-0474.

Bi Any Other Name: Bisexual People Speak Out, Edited by Loraine Hutchins & Lani Kaahumanu, Alyson Publications, 40 Plympton St., Boston, MA 02118. Seventy bisexual women & men describe their lives as well as essays by the editors. \$13.00ppd.

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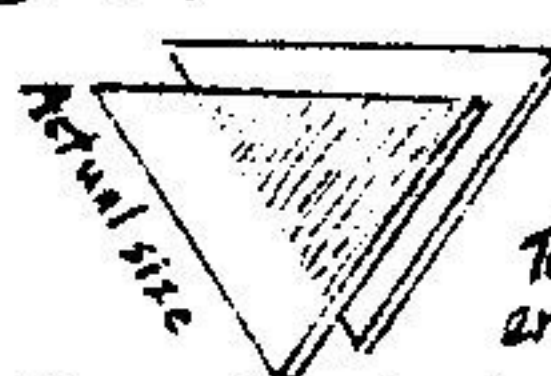
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call for entries

Encyclopedia of Homosexuality: Collier Books division of Macmillan Publishing is producing 650-page trade paperback to be sold in bookstores. Looking for submissions by scholars in language for the average reader. Especially encouraged to submit are women, bisexuals, and members of other minority groups. Contact Stephen Donaldson, Editor-in-chief, CEOH, 3147 Broadway #12A, NY, NY, 10027, or call 212/666-0344.

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Do Anything That Moves you to write and submit fiction, cartoons, science fiction, photographs, personal stories, poetry, etc., for **ATM**. We especially encourage submissions from bisexuals who are differently abled, people of color, those dealing with HIV issues, and any bisexual who feels particularly invisible or whose voice has been suppressed or censored. Send SASE for submission guidelines to **ATM**, c/o BABN, 2404 California St #24, SF, CA 94115.

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Sphere: monthly publication dedicated to progressive coalition across lines of race, gender, and sexual orientation. 50% of content devoted to people of color; 50% to women. Send SASE for guidelines to Sphere, POB 14846, SF, CA, 94114

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Authors Wanted: Authors interested in writing a book for the Haworth Gay, Lesbian & Bi Studies should submit a prospectus, along with a current vita to the editor of the book program. The program is an effort to make scholarly research on homosexuality and bisexuality accessible to the general reader and is devoted to books that address the issues and concerns affecting gays, lesbians and bisexuals. Write to John De Cecco, Ph.D., Editor, The Haworth Gay, Lesbian & Bisexual Studies, Center for Research and Education in Sexuality, Psychology Bldg. #502, SFSU, SF, CA, 94132.

Women of Color & Jewish Women: Over 60 sought for an oral history video project on women's experiences in the 1950's, conducted by lesbian students at UC Berkeley. Info: 510/549-4256.

Gay, Lesbian & Bi Firsts & Records: Alyson Publications is compiling a queer book of firsts & records (ATM suggests, for example, first openly bi elected official, first bi books, first college bi studies course, first bi conferences, etc.). Suggestions for entries are sought. Don't be shy about tooting your own horn. Documentation should be included. Send to Lynne Yamaguchi Fletcher, Alyson Publications, 40 Plympton St., Boston, MA 02118.

networking

Housing Wanted: Bi male, 38, anarchist cat lover seeking a household this Fall in San Francisco. Contact Tom Somer, 41 Ware St., Somerville, MA, 02144, 617/623-5373.

Pen Pal Wanted: 26-year old Black gay man in prison wishing to correspond with anyone who cares. Write Robert Baltimore, Kentucky State Prison, POB 128, Eddyville, KY, 42038.

Please Write: 25-year old gay white man in prison would like to hear from older men. Write Bill Belcher, 98433, Kentucky State Prison, 3-12R-3, POB 128, Eddyville, KY, 42038-0128.

research

Bi/Lesbian/Gay Drug & Alcohol

Abuse Study: Study aims at discovering how the B/L/G community is affected by drug & alcohol abuse and what services are needed to address these problems. Conducted by Lesbian, Gay & Bisexual Substance Abuse Service Providers. To participate or for more info, contact Frank Davis, 18th St. Svcs. at 415/861-4898.

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Sacred-Erotic: artist/teacher/healer specializing in sexual-healing and sensual touching. Nurturing & TLC that is gentle, sensual, NON-SEXUAL. Juliet Carr, C.M.T., L.E. 510/763-6960.

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& Bisexual

get used to it

(some) 1992 Pride Celebrations

Santa Barbara—June 13

This is Santa Barbara's first ever Pride Celebration and they included the word bi without us even having to ask! Festivities take place in Oak Park. Info: Lauren Yeweth 805/963-3636.

San Jose—June 13 & 14

The fun takes place at the Santa Clara County Fairgrounds. Sat: 11 am-8 pm; Sun: 1 pm-7 pm. The Parade starts at 11 am beginning on Stockton St. and running from Taylor to Santa Clara Sts. Fee: \$8

Fresno—June 14

Parade begins at 10 am with the festival afterwards until 8 pm. Will be held at the Tower District (off DO on Olive St.). Fee: \$5

Sacramento—June 20

The Lambda Freedom Festival will be held at McKinley Park on Alhambra and "E" Sts; 10 am-8 pm. 12,000 people expected. Info: 916/442-0185.

Washington, D.C.—June 13

A bi contingent is being organized by AMEL. Information available by calling: 202/736-1755.

Philadelphia—June 21

The group that organizes Philadelphia's Pride festivities is now officially named the Lesbian, Gay, and Bisexual Pride of Delaware and bi activist Woody Cartwright was the first out bi to be elected to that organization's Board of Directors. Parade info: BiUnity Hotline, 215/781-FOUR. Housing available for out-of-towners.

Miami/Ft. Lauderdale—June 21 & 28

A Pride Picnic will be held on June 21 at South Miami Beach at 11 am. The Pride March, political rally and other festivities begin at 9 am on June 28 at Ft. Lauderdale's Convention Center. Info: South Florida Bi Network, 305/936-5034.

Los Angeles—June 27 & 28

The Pride Celebration will be held in West Hollywood Park on San Vicente (by the Pacific Design Center). Sat: 12 noon-12 midnight; Sun: 11 am-11 pm. Parade begins on Sun at 11 am beginning on Santa Monica Blvd. between Crescent Heights and Robertson Sts. Fee: \$10; \$5 for seniors and under 18; free to those with HIV/AIDS.

Seattle—June 28

The first Pride March to include "bisexual" and "transgender" in its official title. Parade begins at 11 am followed at 2:30 pm by the Freedom Rally in Volunteer Park. Info: Ben a factory, 206/720-4508.

New York City—June 28

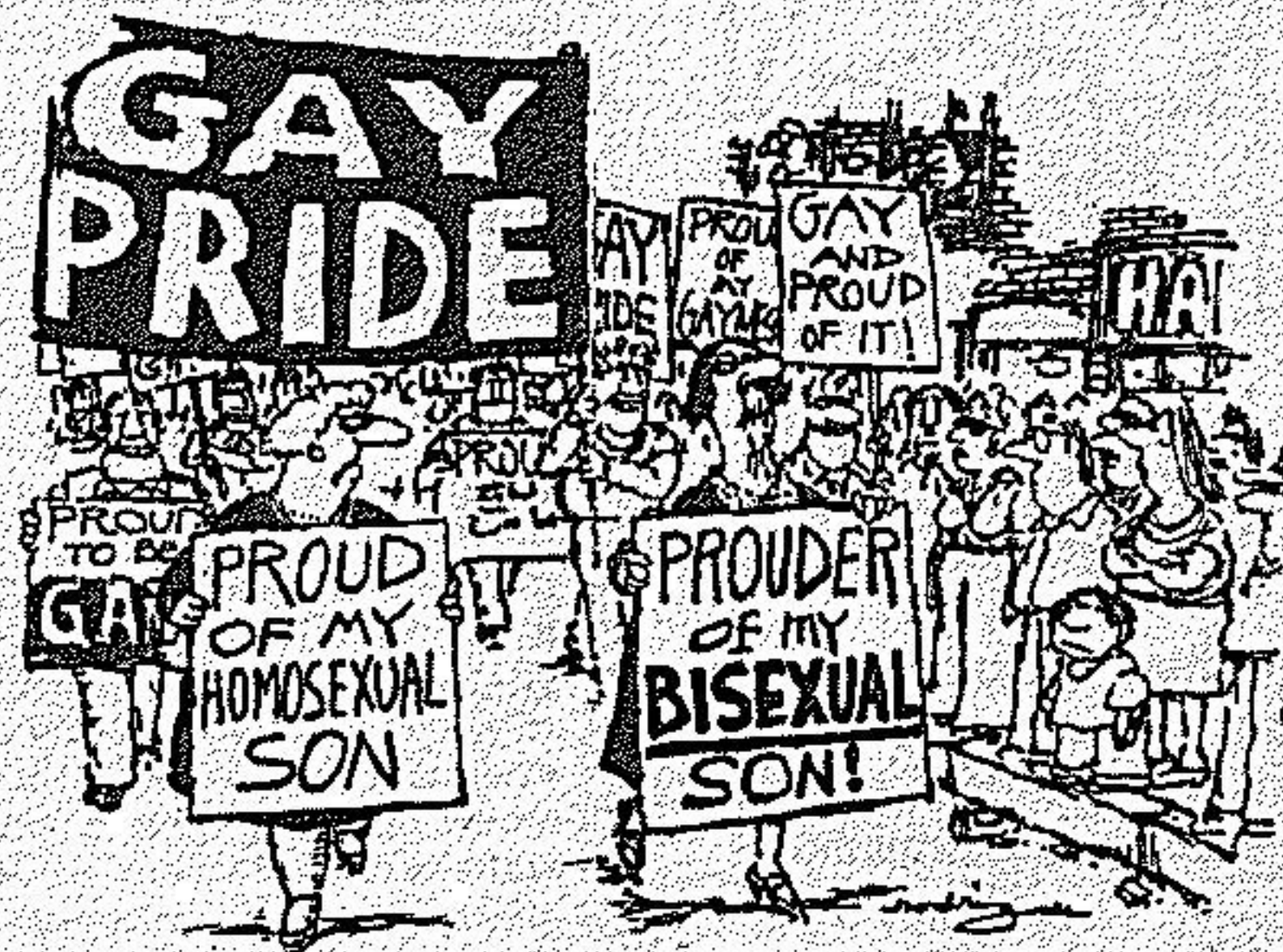
The parade is divided into sections and bisexual groups will be marching together in their own section. A bi information table will be set up. Info: Danny, 212/254-4495.

Chicago—June 28

All Chicago bi groups will march together as BiNet Chicago. Info: Melissa Merry at 312/275-0186.

San Francisco—June 28

Bay Area bi groups will march together in the country's largest and longest (the City of size queens?) Pride March as one HUGE contingent. Marchers will meet at 9:30 am at the corner of Mission and Main Sts (look for the pink balloons). Also, Parade monitors are desperately needed so, as an added incentive, monitors will receive a FREE ticket to the June 27 dance (see dance ad on next page). Two lucky monitors will be selected by drawing to march along with bi Grand Marshal Maggi Rubenstein at the head of the Parade! BABN & BiPOL will sponsor a bi booth at the Civic Center Celebration both during and after the march for which volunteers are still needed. Info: Matt LeGrant, 510/530-3381.



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FOR MORE INFORMATION, CALL (415) 564-2226

SUNDAY, JUNE 28, 1992

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"Anything That Moves." Anything That Moves, no. 4, 1992. Archives of Sexuality and Gender, https://link.gale.com/apps/doc/EWZALB440374527/AHSI?u=wash_main&sid=AHSI&xid=d02bdf07. Accessed 21 Aug. 2020.